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Homiletic Study for New Year's Day.

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The subject suggested by this Gospel-lesson is in consonance with the choice of the primitive fathers, who were moved by the sinful license that marked the New Year's festivity to preach on repentance and mortification of the flesh. The Christological theme originated at a much later time. Beginning with the sixth century, the day was observed by the Church as *circumcisio Domini et octava nativitatis* (Neusel). The "Oktave" of Christmas might very well be set apart for the circumcision of Christ. New-Year was "the grandest of the Roman festivals, which began with the end of December and lasted several days and was, more than any other, interwoven with the whole public and private life of the Romans; with all civil, social, and domestic arrangements, manners, and customs." (Neander.) It was celebrated with inordinate feasting and every species of debauchery, while recourse was had to the diviners for the purpose of finding out the mysteries harbored by the dread future. Owing to the general participation of professing Christians in the wild mirth and sinful revelry of the festivity, Augustine could have his congregation sing: "Save us, O Lord, and gather us from among the heathen!" He could say to them: "Separate yourselves from the heathen and on New Year do the reverse of what they practise. They give gifts to one another; do you give alms. They sing worldly songs; do you read the Word of God. They hasten to the theater; do you enter the house of God. They luxuriate; do you fast." The world, though somewhat leavened and elevated by Christianity, has not changed. The worldling of to-day seeks the indulgence of the flesh and runs to the theater and elsewhere to abstract his thoughts from any consideration of the serious realities of sin, death, and the judgment to come; and professing Christians, as in the days of the great Church Father, are in danger of running with the

reprobate to the same excess of riot. Surely no summons can be more appropriate than that which calls us to repentance and a closer walk with God as we pass over the threshold of the new year. We proceed to the study of the text.

V. 1: *There were present at that very time certain ones who told Him the news concerning the Galileans whose blood Pilate had mingled with their sacrifices.* — Ἐν αὐτῷ τῷ καιρῷ we translate "at that very time," the αὐτός being semidemonstrative (Robertson), precisely the time in which Jesus was delivering these discourses. It refers us back to the last chapter. We are to view the present passage as a discourse elicited by the earnest words with which it closed. "*Eodem illo tempore, quo discipulis et populo de poenitentia tanta severitate concionatus fuerat.*" (Ev.-Harm.) The tidings-bearers were in the crowd (παρῆσαν) and brought Him the news when He had made an end of speaking. They thought their story fitted in very well with what they had heard Him say. The burden of the intelligence brought was that Pilate had slain a number of Galileans — how many is not specified — while they were about the sacred duty of sacrifice and had mingled their blood with that of their sacrifices. In a small, thickly populated country like Palestine the incident would be widely noised abroad, while its insignificance (they were provincials, despised Galileans, were mingled with the heathen, and their religion and their blood were accounted less pure than those of the inhabitants of Judea) would incline historians to pass it over without recording it. Three questions suggest themselves at this point: 1) Who were these Galileans? 2) What was their crime? 3) When did the massacre take place? "*De horum Galilaeorum . . . peccato plerique curiose inquirunt; nec tamen certa aliqua peccati species, sive ex sacra sive profana historia, adduci potest.*" (Ev.-Harm.) All conclusions must therefore be based on presumptions such as these: that those men were followers of one Judas mentioned by Gamaliel Acts 5, 37, which is improbable; or that the Galileans, burning with an insatiable desire to regain their political freedom from the Romans, had formed a plot to this end, seeking to carry out their design under the cloak of religion; in which crime Pilate detected them and ordered them slain. The only speculation we can lay any store by is that drawn from Josephus, that the Galileans were very much given to sedition. But whether these particular wretches were guilty of any misdemeanor of that nature against the Roman procurator's authority cannot be established. Arbitrary rulers, who are in a position to execute their purposes by the hand of others, are capable of no small enormities. We know that Pilate's hesitancy at the trial of our Lord was caused by fear of a higher Power's wrath and not by any regard for right and justice. We are safest in as-signing sedition as the cause of the massacre, which doubtless took

place during the course of a religious festival at Jerusalem; for such festivals always attracted a great multitude, and riotous outbreaks and acts of violence were common. Pilate may have ordered the slaughter to show his hatred of Herod, to whose jurisdiction the victims belonged. The vengeful act would then have been the occasion or a fruit of that bitter hatred which the two rulers bore each other until their common enmity against "the Holy One of God" brought them together again. Bengel says: "This act of Pilate comported with the 'enmity' which he entertained toward Herod."

Alford thinks the slaughter took place in the court of the Temple. At first thought it seems inconceivable that Pilate should be so tactless as to invade the precincts of the sacred place and arouse the animosity of a nation known to be strongly inclined to popular commotions. The *Weimar Bible* therefore says: "All that the words are to express is that he had them slain after their worship while they were returning home." However, the language of Luke is quite clear; even if with Bengel we were to consider *ἐμίχεν*, mingled, a euphemism for murdered, we know this to be true, that Pilate was an unrelenting Roman, who, when his ire was aroused, would have no more regard for the sacred place than he had for the sacredness of human life. He had those Galileans put to death while they were engaged with their oblations, and either their blood flowed down upon the beasts intended for sacrifice, and mingled with their blood, or Pilate gave charge to his soldiery to mingle the blood of the slain men with that of their offerings, thereby defiling them. You will take note of the emphatic nature of the verb "mingled"; people take a malicious delight in being the first to report the misfortunes of others, and in this case they intimate that the misfortune is a punishment. So singular was the wrath of God against these great sinners, that when they come with offerings to God, He makes of them offerings upon whom falls the fire of His wrath. The sacrificers were present at the ceremony of sacrifice, laid their hands on the head of the victims, and even killed them, while the priests caught up the blood in a vessel. (Edersheim, *Temple*, chap. V.)

V. 2: *And in reply He said to them, Do you think that these Galileans became [manifest as] greater sinners than all the [remaining] Galileans because they have suffered this?* *Ἐγένοντο*, became, is used instead of *ἦσαν*; for their fatal end would seem to make them manifest as exceeding great sinners. The purpose of these words is to put each individual hearer upon self-examination. Did the men who related the story of Pilate's inhumanity wish to draw from Christ, Himself a native of Galilee, an opinion unfavorable to Pilate, defending sedition against the Romans? We do not know. But that a slur against the Galileans was intended may be inferred from our

Lord's reference to the people of Judea. Even if they were impelled by no higher motive than that of gossip-mongery when they brought this story, yet He takes occasion from it to correct a popular error of the people and enforce a weighty admonition upon their souls. Ἀποκριθεὶς εἶπεν. By way of reply He teaches them *verum usus eiusmodi exemplorum*, the proper use and application to be made of God's punitive and disciplinary visitations. Among the Jews, more so than elsewhere, exceptional calamities were thought to be punishments visited upon the sufferers for exceptionally grave offenses against the Law. Luther says: "The Jews believed that he who enjoyed good fortune was well-pleasing unto God, and inversely, he who suffered misfortune was a transgressor." Job's three friends were wholly given to that opinion, as all self-righteous people are to this day. How many who are far from the path of life and still in the bonds of iniquity fall into a false security, imagining that the fact that they have marked success in their business enterprises, peace and contentment in the domestic relationship, and are enjoying good health or other blessings, plainly proves that divine favor is smiling upon them! And how easy it is for man, since he is blinded and hardened by original sin, to conclude from such overwhelming evils that the victims were unspeakably base and guilty transgressors, while the fact that he has been spared he regards as a proof of his standing high in God's esteem and of his needing no repentance! Christ, therefore, employs a δοκεῖτε, "do you suppose?" to quicken their reflection and give them a safer vantage-point from which to view public calamities. We contemplate the chastening of others in a manner pleasing to God only when we do so with a serious reference to ourselves. Those who were suddenly overthrown and destroyed may or may not have deserved, above others, to be made examples of public retribution. They have gone to their account, their eternal fate is determined. We are to enter into an examination of our own souls and discern our state, whether we may not be guilty of like iniquities, or even of greater ones. Those men of Galilee who perished so unexpectedly and by so cruel a visitation were not greater sinners than the rest of the Galileans; but the merciful God, in His providence, let them be suddenly ensnared and taken away out of the land of the living in order that the other people of Galilee might be brought to *self-examination* and *repentance*, thereby escaping a like or an even worse fate.

V. 3: No, indeed! I say to you, But if you do not repent, you shall all in like manner (ὁμοίως) perish. Having recalled them from an erroneous conception of public disasters, He therefore issues to each individual this solemn call to repentance. Observe the dignity and authority with which the words are uttered. Bengel very aptly says: "The Lord brings this forth from the treasure of divine wisdom."

Christ is the true Son of God, of one essence with Him, clothed with wisdom and omniscience. Therefore it is not a mere human being, who in these words suggests a probability, but the all-seeing God, who utters divine truth, who foretells what God from eternity has decreed against impenitent sinners. Those Jews did not express their opinion concerning the Galileans; but He read their hearts and molded His answer according to what He found there. This and all other evils that overtake individuals or communities are mirrors in which *you*, whoever, you are, are to see your own sinfulness and its consequences, and you ought to repent without delay lest you perish. We are sinners as well as they (Ps. 130, 3, 4; 143, 2; Rom. 3, 20) and may expect a like fate, with all its terrible consequences. "Ye shall perish" (*ἀπολείσθete*). In the language of the Holy Spirit, to perish is more than merely to meet with a sudden or gruesome death or to be annihilated. Augustine says: "He is rightly said to perish as regards God who is separated by punishment from the blessedness which He bestows upon the saints." (On John 15, 22.) Eternal punishment is meant.

Vv. 4, 5: *Or those eighteen persons upon whom fell the tower in [on] Siloam and killed them, do you suppose they were greater debtors [on the score of sins] than all the people living in Jerusalem? No, indeed! I say to you, But if you do not repent, you shall all in the same way (ὁσαύτως) perish.* Christ is a true Preacher of repentance and a Model for all times and for all ministers of the Gospel to follow. Desiring to induce them surely, unfailingly, to examine themselves and to come to genuine repentance, He cites this second example of condign punishment, which is analogous to the first one, though with some shades of difference. Those unfortunates were dwellers in far-off Galilee, these were people of Judea, who came closer home to the hearts of His auditors. If any one should come forward with the argument that Pilate's massacre was preconcerted and hence not so strange a providence, the fall of this tower was an accident. And if God's hand was connected with the former, it was more manifestly connected with the latter tragedy, where no human agent was employed, in which the people of vaunted Judea were implicated. We know nothing of the incident nor of the place where the tower stood. Writers speak of a district, a brook, a pool, of Siloam. Some think it was a tower of the city wall, near the Pool of Siloam. Light-foot says it was a tower near the Pool of Siloam which is the same with the Pool of Bethesda, and that it belonged to those porches mentioned John 5; (see 9, 7). Smith thinks it was the tower mentioned Neh. 3, 26; and that the pool was called Siloam, or Sent, because the water was conveyed underground artificially. (The English edition of Lange has an interesting dissertation, John 9.) Conjectures whether the slain were laborers, or prisoners, or sick people,

are futile. In lieu of the word *ἀμαρτωλοί*, used above, Christ calls the ill-fated men upon whom the tower fell *ὀφειλέται*, debtors. "This word is used . . . to intimate that all men owe to the divine Law the debt of obedience; and if they do not pay this debt, they must be punished." (*Ev.-Harm.*) Not only does the Lord wish to forestall the conclusion in the hearts of His auditors that the guilt of these men must have been greater than that of others dwelling in that vicinity and that therefore they were visited by so severe a judgment; but He would call the attention of His Judean hearers to the special privileges vouchsafed them, namely, that to them belonged the adoption, the glory, the covenants, the giving of the Law, and the promises, also "the words (*λόγια*) of God." Rom. 9, 4; 3, 2. They have the Law in the letter of Scripture and in the beautiful symbolism of sanctuary and sacrifice; but just this circumstance makes the duty of self-examination and serious repentance the more imperative.

For a better comprehension of the purport of our Savior's summons take note of the adverbs *ὁμοίως* and *ὡσαύτως*, both of which are loosely rendered "likewise" in our version. They simply suggest the severity and certainty of punishment and are not to be pressed. In one respect the Jews did perish "in like wise," if not at their offering, — although some were put to the sword while they sacrificed, as a measure of desperation, — yet by the hand of the Romans; also at a feast, the Passover; and by the sword. The *πάντες*, all, may well be applied to the Jewish nation in view of the following parable and of other passages in which the Son of God reads the doom of His people. If the presence of the Messiah does not move them to repentance, they will be ripe for destruction, and the wrath of God will be poured out upon them to the uttermost. With His all-seeing eye He discerns more than a little troop of despised Galileans lying in their blood, more than a handful of Judeans crushed beneath the wreckage of a tower; He sees the sword of vengeance laid bare and furbished, sees the fire and smoke of destruction mounting to the skies, sees the Holy City lying in ruins with its Temple thrown down, its palaces leveled, its towers demolished, its proud and impenitent people buried beneath the *debris* or slain in the streets. But Christ is the Prophet *par excellence*, and as such He speaks to men of all ages and countries; and the threat which He associates with impenitence looks to the end of the world and the final Judgment, when as many as have sinned without Law shall also perish without Law, and as many as have sinned in the Law shall be judged by the Law. Rom. 2, 12. Observe again the authoritative "I say"; He who speaks comes forth from the bosom of God, is Himself God, and knows both the mercy and the wrath of God in its full measure. To each and all of us He pronounces the awful, the "inevitable doom," that follows upon the sin of impenitence. Not as the prophets of old: "Thus saith the Lord," but as God and

Judge: "I say, . . . ye shall perish." This same person who with authority says *I*, is He who on Judgment Day will execute the terrible threat of eternal wrath. The numerous lesser judgments of the Father presage that final Judgment, when Christ will render to every man according to His works, etc. Rom. 2, 6—9. Moreover, judgment begins at the house of God, for which reason Christ preaches repentance and amendment to those whose names were written in the Sanctuary, even as we are solemnly charged to preach repentance to those who are to-day in fellowship with the Church.

We have yet to deal with the word "repentance," upon which the entire lesson with its urgent call to amend turns. The verb μετανοεῖν signifies a change of mind and a resolve to amend, based upon the conviction that one's past life or course of action has been wrong. In the Scriptures the word assumes a loftier meaning than that in which profane writers were wont to use it. Luther's "*wenn ihr euch nicht bessert*" does not cover the meaning any more than our English "to amend one's ways and doings." Repentance is contrition, sincere sorrow for sin, or a broken heart (Ps. 51, 17), a sorrow springing from the conviction that one's sin is an offense against God, coupled with a lively sense of the divine wrath. It has been defined by one of the Fathers as "anguish of soul and sorrow over one's offenses." St. Ambrose calls it "sorrow of heart and bitterness of soul *pro malis*." Contrition always supposes the idea of profound anguish and bitterness and is never an *affectio naturalis* proceeding from the unregenerate free will, but is always wrought by the Holy Spirit (*efficax motus a Spiritu Sancto accensus*—Gerhard), who removes the heart of stone and gives a heart of flesh in the preaching of the Gospel. "Turn Thou me, and I shall be turned," says the sinner, Jer. 31, 18, where the Hebrew term for repentance is used. It is more than the natural sorrow known as regret or remorse; it is ἡ κατὰ θεὸν λύπη, and not ἡ τοῦ κόσμου λύπη, which worketh death. 2 Cor. 2, 7. 10. It is a sorrow that brings forth repentance (ἐλυπήθητε εἰς μετάνοιαν), i. e., God-pleasing amendment. V. 9. Carnal sorrow, remorse, *terrores conscientiae*, always precede repentance, but up to the very moment in which faith is conceived, it is worldly sorrow and not true contrition. Faith is, therefore, the second part, or complement, of repentance; it gives to contrition its supernatural character and is inseparably united with it. The two cannot be dissociated; for as soon as we abstract faith, contrition becomes natural remorse. To effect the conversion of men, we must preach not only contrition, but above all faith in Christ and His merits; for He is the propitiatory (ἱλασμός) sacrifice for the sins of the whole world, 1 John 2, 2, by whom reconciliation with the offended God has been made. The apostles preached repentance for the remission of sins, Luke 24, 47, and God gives to sinners repentance εἰς ζωὴν, Acts 11, 18, which en-

sures life eternal; also *εἰς θεόν*. Acts 20, 21, penitent believers are said to turn to God and to a life of holiness. Gerhard says: "The sum of the preaching of Christ is embraced in the words: 'Repent and believe the Gospel,' Mark 1, 15, and with his finger John points out the Lamb of God, which bears the sins of the world. John 1, 29."

The word *μετα-νοεῖν* (*νοῦς*) embraces the new obedience, or sanctification, which follows upon repentance. Repentance in the wider sense is the change of the *nous*, the transformation of the inner man, which continues throughout the life of the believer, and while not strictly a part of repentance, the new obedience and sanctification are always inseparably connected with it as its fruit. (Pieper, *Dogmatics*, III, 3.) "Be ye transformed by the renewing of your mind" (*τοῦ νοός*), says Paul, Rom. 12, 2. With his admonitions the Christian pastor assists this daily renewal in believers. If he would rightly divide the Law and the Gospel in the preaching of repentance, he will always keep in mind, when preparing for the pulpit, that he addresses both regenerate and unregenerate men and women. He will formulate his message with a view to breaking the impenitent heart, revealing the hideous nature of sin, and showing the danger in which the sinner is, and will seek to preach Law and Gospel in such a manner that profound sorrow, true contrition, will be wrought in the heart of the sinner and faith kindled in his stricken soul. But the same discourse which conveys to the lost the tidings, Repent and seek refuge in Christ's wounds or be forever undone! is to deepen the consciousness the saints have of sin and excite them to ever greater alacrity in doing good works. For we preach repentance to those who have already repented (*poenitentia renatorum ac stantium*); i. e., we admonish them to mortify the flesh and to be more earnestly concerned about walking in godliness. Then a Christian pastor must needs be a genius? He must be more than a genius; he must be endowed with the Holy Spirit and beseech Him to grant him heavenly wisdom, so that through his preaching the souls of the lost will be won for Christ and those of the renewed remain steadfast in faith. He cannot be too tender nor too earnest in presenting the terms of salvation. Let him plead with all the seriousness, persuasiveness, eloquence of language, and tenderness of love that he is able to command after communion with God and diligent study. Let him show that God, who, because of His perfect holiness, must hate sin, is much concerned about the sinner and yearns, as only the Maker and Father can yearn, to see him amend his ways. Jer. 31, 18—21. Through Christ He is reconciled to sinners. Rom. 5, 6—10; 2 Cor. 5, 19—21. Tauler says: "*Gott ist so jech nach uns, als wollt' ihm sein goettlich Wesen zerreißen.*" The preacher may show what a blessed thing repentance is and what blessedness it brings to the convert. Ps. 32, 5; Matt. 5, 4; 11, 28; Luke 6, 21. (See Buechner's *Konkordanz* sub

"Busse.") He may speak of it as "a salutary medicine of the soul, opposed to our spiritual diseases." Like the Good Samaritan, His Master, he will pour into the sinner's wounds the purging wine and the healing oil of God's grace and pardon. Always bearing in mind that no sinner can repent unless he hopes in the mercy of God and that no Christian can be preserved from despair under the weight of his infirmities and tribulations unless he puts his trust in his gracious God, he will preach Christ and all the consolations which the Gospel offers with bold utterance. He may show that God's pardon is not a mere pronouncement, but an effectual absolution, taking away the guilt of man's sin and removing from his heart all slavish fear of God and making the heart and conscience light and free. The thought is Luther's who adds: "And this is what is properly called the forgiveness of sins, when a man no longer feels the sting of his sins or uneasiness on their account, but instead has a joyful confidence, believing that God has forgiven them for all eternity." (St. L. ed., Vol. X, *Sermon vom Sakrament der Busse*.) Gerhard says: "The holy fathers, when they wished to inflame their hearers to repentance, especially urged the first part of repentance, namely, contrition and detestation of sin; because our corrupt nature caresses its sins and is wont to give us a vain persuasion of faith, *i. e.*, while we have no contrition, and no amendment is seen in our lives. But when they deal with hearts truly contrite and smitten with anguish, they lead them to the evangelical promises, which are apprehended by faith." (L. XVI, chap. 7.)

V. 6: *And he spoke this parable: And a fig-tree a certain man had, planted in his vineyard.* The *Harmony* gives the connection well: "Since in the preceding verses the Lord had threatened with destruction all who did not repent, He now illustrates the subject with a parable, by which He sets forth visibly before every one's eyes how the long-suffering and goodness of God waits for the repentance of men that they may not perish in the day of wrath." The parable, therefore, adds to the thoughts already suggested the new element of the *divine patience*. The proprietor of the vineyard is the heavenly Father (Matt. 20, 1). The fig-tree is the individual member of the chosen race, and, in its wider application, every one born within the pale of the Church or brought into relationship with it — all who enjoy the privileges of the Gospel and its holy ordinances. The vineyard is not the world, nor is the fig-tree the human race, as Augustine fancied. Already in the Old Testament the Church of Israel is alluded to under the image of a vineyard, and the chosen people are called a vine. Several of our Lord's parables, also the one before us, are derived from the beautiful passage Is. 5: "My Well-beloved hath a vineyard in a very fruitful hill; and He fenced it and gathered out the stones thereof. . . . What could be done more to My vineyard

that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Ps. 80, 9; Deut. 32, 32; Jer. 2, 21; Ezek. 12, 2; Hos. 10, 1. The passages give us an idea of the scrupulous care with which the Jews tended their vines. The most fruitful spots were chosen, with reference to sunlight at the best hours of the day; they were cleared, fenced, hedged in, and carefully planted. What had God not done to make His Church attractive and fruitful! What spiritual gifts and blessings had He failed to minister to His people through the agency of the Church?

A difficulty is occasioned by the location of the fig-tree in a vineyard. Bengel solves it by half: "A fig-tree in itself has no place in a vineyard. God took His people Israel by the freest exercise of His mercy." Dean Alford strikes fair toward the mark: "The fig-tree planted among the vines denotes an individual application in fixing each man's thoughts upon one tree, and that tree himself, just as the guest without the wedding-garment, Matt. 22"; but his assertion that it was a usual thing to plant fig-trees in vineyards can hardly be substantiated. A fig-tree, indeed, often stood in the domestic garden. Christ places the fig-tree in a vineyard because of the latter's fruitfulness. The land of Israel, with the divine legislation given its people, who had intercourse daily with God through prophets with whom God Himself had spoken, the sacred poetry and devotional literature and psalmody of Israel every syllable inspired by the Holy Spirit, — this country was surely the most fruitful spot on earth, a vineyard amidst a world that, in contrast, might be called a desert. And so to this day the individual Christian is like a fig-tree in the vineyard of the Church, surrounded by spiritual privileges and ordinances; a wild branch grafted into the tame olive-tree and partaking of the root and fatness of this tree. Rom. 11, 24. Paul shows that the Gentiles have succeeded to the privileged station occupied by the Jewish people in the old economy. — If any one chooses, he may understand the fig-tree to represent the Church. Fig-trees were planted in orchards in Palestine. They were fruitful, yielding three crops in a good season. Those who are planted in the house of the Lord (Ps. 92, 13, 14) have their roots struck into rich soil, enjoy the special care of the husbandmen, God's ministers, and ought to be fruitful in good works, willing to give, and adorned with all Christian graces.

But mark: "*And he came to look for fruit on it and found not.*" The present participle *ζητῶν* expresses purpose and continued action: he came for the purpose of looking for fruit. A strange surprise and a grievous disappointment it was to him to find no fruit after devoting much time and care to the culture of the tree. What fruit did he expect to find? It is expressed in Luther's translation: *wenn ihr euch nicht BESSERT.*" Amendment is meant, fruit meet for repen-

tance, the daily repentance of the believers, a life consecrated to God as proof that they have repented; humility, the graces of the holy life, works of mercy and righteousness, inward holiness and outward probity, — whatever pertains to the new obedience.

V. 7: *Then he said to the vinedresser, behold, it is three years since I come to seek fruit on this fig-tree, and I find not.* Ἰδοὺ τρία ἔτη ἀπ' οὗ ἔρχομαι. The present tense, ἔρχομαι, expresses durative action: "It is three years since I have been coming, year by year." Luther is precise: "*Siehe, ich bin nun drei Jahre lang alle Jahre kommen.*" Augustine says: "The three years are three times; once before the Law, the second time under the Law, the third time under grace." By the three years we do not understand the ministry of Christ, but the entire Old Testament dispensation, and by the fourth the New Testament, beginning with Christ's advent and continuing to the end of time. In the individual application we would refer only to the longer or shorter season of grace allotted men; for Christ is calling attention to the patience and forbearance of God. We live in the time of visitation, Luke 19, 44, in which God has visited and redeemed His people and sends forth His servants to offer peace and reconciliation to all men upon the terms of the Cross and repentance. Are we availing ourselves of God's mercy? If not, sentence is passed upon us (John 3, 18), *Cut it down! For what reason doth it also render worthless the ground?* The disappointed proprietor is highly indignant, his patience is exhausted and now turns into fury. *Ἰνα τί καί.* The force of the καί is, Why, besides being unfruitful, is the tree still permitted to occupy a place in this valuable soil? Fruit is a delectable item of diet, and the husbandman will cheerfully devote his time to the culture of the fruit-trees. But if he comes year after year and finds no fruit, he grows impatient and at length cuts down the unfruitful tree. *Καταργεῖ,* to render useless, implies more than to cumber (O. Engl., comber; Ger., kummern); it means to rob the ground of its strength, to be a real burden to it. For with its roots the unfruitful fig-tree draws away the moisture and nourishment from the vines, its shadow intercepts the sun's rays, and the space it occupies means a loss to the gardener who has been at much expense to impart fertility to every inch of the vineyard. This is an image of impenitent sinners, especially of those who live within the sound of the Gospel. Paul reasons from the natural knowledge men have of God that they will be "without excuse" on the Day of Judgment, Rom. 1, 20; but what plea shall those enter who lived in the Gospel age, were confronted everywhere by the cross, saw it glittering from the churches' spires, heard it preached from the pulpit, saw it portrayed with the brush of the artist and the pen of the scholar, were entreated to repent and believe, and yet brought forth no fruit worthy of repentance? Besides sealing their own doom, such people are

hurtful to others. They cumber the ground and are the cause of others' not obeying the Gospel.

Vv. 8. 9. *But he replied and said to him, Lord, let it [stand] also this year, until I shall dig round about it and throw in manure, and then, if it produce fruit hereafter —; but if not, Thou shalt cut it down.* Εἰς τὸ μέλλον, for the future, hereafter. Εἰς marks the duration of time; Meyer and Grimm supply ἔτος, year. Ἐκκόψεις is the future of volition. Hitherto the Vine-dresser has been standing in the background. We now introduce Him. And who should this gracious personage be that tarries there amidst the vines, surveys the fig-tree with its gorgeous cloak of leaves, and, being moved to compassion, intercedes for it? It is certainly none other than He who is called our Helper and Advocate (παράκλητος), 1 John 2, 1; who, while hanging on the cross, entreated His Father for those who despitefully used Him; of whom St. Paul says in one of his loftiest utterances: "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. 8, 34; who entered into heaven, there to appear in the presence of God for us, Heb. 9, 24. The Savior's intercession is grounded upon His atoning work. His soul yearns for those whom He has purchased. He is portrayed as the High Priest going into the Most Holy Place above with His own blood, therewith to conciliate the holy God, whose wrath we had provoked with our sins, and to obtain divine favor, mercy, and life for us. His blood is covenant blood, sacrificial blood, blood shed for human guilt, and efficacious, because the blood of God's Son. He who knows the worth of a soul, knows what pains it cost to ransom lost souls, is aptly shown in the parable interceding for the barren fig-tree which has not brought forth fruit unto God. The mercy, patience, and long-suffering of God are displayed to best advantage at this point. God intercedes with God, — what a mystery! The Son intercedes with the Father for those who deserve to be cut down and cast into eternal hell-fire; He intercedes for them because He has redeemed them and still hopes for their amendment. "The gardener intercedes, punishment is deferred, that help may be administered," says Augustine. Again: "He came to impart mercy that afterwards He may exercise judgment." Not only does He intercede for the barren fig-tree, but He offers to make another careful effort to produce fruitfulness. Gardeners break up the soil round the roots of a tree; in some cases they dig a trench about it and pour in liquid manure, or dung. The digging and dunging, performed by the Vine-dresser is the earnest preaching of Law and Gospel by His ministers, intensified perhaps. But even the preaching of God's Word is unproductive until the heavenly Father chastens His erring children with the rod. Distress and adversities prepare the way for God's Word, serve to make it intelligible to men, and tear them away from

things temporal, to which they are so deeply attached. What is the Christian life but a close walk with God in which the corrupt nature is gradually purified and the believer assimilated to God, receiving the divine nature into his soul, and being renewed after the perfect image of his Creator? Where the Gospel thus exerts its power, there will be daily sorrow and amendment, with abundant fruit unto God; and the end will be everlasting life, Rom. 6, 22. But God's patience, great as it is, comes to an end. If His Word and His heavy hand do not draw the erring away from their selfish life of sin and make them fruitful in good works, then even Christ, their Redeemer, will allow free course to the wrath of God. He will no longer interpose His intercession, but leave the impenitent sinner to that fate which ends with eternal reprobation. And when Christ gives up His intercession, the Holy Spirit also ceases striving with men; thenceforth they shall find no place of repentance, because the hand of the gracious Lord has been withdrawn. "Thou shalt cut it down." To the Father He ascribes the task because the Father presides over the work of His Son and gives to Him authority to execute the judgment. Above, the Father says to the Son, "Cut it down." Notice the omission or suspended usage in the last verse, where our version correctly supplies the word "well." There is a note of sadness in the compassionate Vinedresser's reply when He is obliged by the sinner's impenitence to admit the justice of the Father's decree and suffers the sinner to be destroyed. Rom. 11, 21; Heb. 2, 13; 4, 2; 12, 15. 25. 28.

The *subject* suggested by the text is *repentance*. Either the entire text may be covered or verses 1—5, or 6—9. We might also treat v. 3 (Luther's answer as father confessor to those who refused to repent because their indulgences granted them absolution for any sins they might commit). We offer the following themes and parts: *New Year's Day* a day of 1) self-examination, 2) repentance, 3) resolves to amend and serve God in holiness. *The Christian's New Year Repentance and Its Fruits*. 1) It is sorrow over last year's sins of infirmity. 2) It is the apprehension of God's mercy in the merits of Christ. 3) It produces the God-pleasing fruits of a new life. — *That the Christians May Well Look upon New Year as a Day of Repentance* in view of 1) the many sins with which their lives were marred during the past year, 2) the long-suffering of God, which has reserved for them the grace of repentance and amendment. — *On the Threshold of the New Year!* 1) Looking backward, you may well be broken-hearted over the sinful past. 2) Looking forward and Christward, the mercy of God may well fill you with undaunted courage and resolution. — *The Inevitable Doom*. 1) Men are doomed to perish eternally because they are sinners. 2) The doom is averted in the case of all who seek refuge with Christ and amend their lives. — *The Two*.

Great Facts which should Urge Us to an Early Repentance: 1) The inevitable punishment that awaits us if we do not repent; 2) the marvelous patience of God, which still spares us that we may repent.—*The Savior's Earnest Call to Professing Christians:* "Except Ye Repent," etc. Well may He address them thus; for 1) they are sinners, burdened with guilt; 2) nothing will serve the divine pleasure but repentance and amendment.—*Repentance and Its Fruits.* 1) Sorrow and faith as its substance. 2) Amendment and good works as its fruits.—*Whereunto Should the Disasters of the Past Year Move Us To-day?* 1) To very serious self-examination; 2) to deep sorrow on account of our sinful infirmities; 3) to a more earnest pursuit of holiness.—*The Public Disasters of the Past Year a Mirror* in which we may see 1) the divine indignation against sin, 2) the divine mercy which calls us to repentance, 3) the divine patience, which waits for our amendment. *The Barren Fig-Tree a Type of the Lives of Many During the Past Year.* 1) They brought forth no fruit unto God. 2) They were detrimental to others. 3) They have been spared owing to Christ's merciful intercession.

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Pastoralpredigt über Mal. 2, 6.

(Auf Beschluß der Südost-Missouri-Pastoralconferenz eingesandt von D. R. G.)

Wir leben in einer bösen Zeit. Das gilt nicht nur von dem gottlosen Treiben der Welt, sondern auch von der greulichen Verwüstung der Kirche. Wenn jemals, dann gilt jetzt das Wort: „Viel' Sekten und viel Schwärmerei auf einen Haufen kommt herbei.“ „Der lehret dies, der andre das; sie trennen uns ohn' alle Maß und gleißen schön von außen.“ Tausende von sogenannten Predigern stehen heute auf den Kanzeln, die längst nicht mehr wissen noch wissen wollen, was sie da zu tun haben. Sie sind falsche Propheten, Schwärzer und Flattergeister, die die heilige Stätte zu allerhand Menschenwitz, Politik und sozialen Zeitfragen mißbrauchen, lauter Dinge, mit denen sie die Seelen zu Tode füttern. Und es gibt Tausende von christlichseinvollenden Gemeinden, die längst verlernt und vergessen haben, wozu ihre Prediger da sind. Sie gaffen und haschen nach Männern, die in der Welt etwas vorstellen, suchen in ihren Kirchen menschliche Weisheit, Unterhaltung und Zeitvertreib und begehren, daß ihr Pastor ein fortschrittlicher Mann sei, der es verstehe, einen großen Haufen zu sammeln. Ob er recht lehrt, das ist ihnen gänzlich Nebensache. So herrscht also in unsern Tagen eine babylonische Verwirrung über die Aufgabe des heiligen Predigtamts.

Wie nötig ist es da, daß wir Prediger uns immer dessen klar bewußt bleiben, wozu Gott uns ins Amt gesetzt hat und was wir als Diener Christi zu tun haben! Und wie nötig ist es gleicherweise, daß auch unsere Gemeinden genau wissen, was sie von ihren Pastoren zu

fordern haben, wie diese nach Gottes Willen ihr hohes Amt verwalten sollen. Dazu dient die Pastoralpredigt. Sie soll uns stets von neuem zu Gemüthe führen, was Gott in seinem Wort von uns erwartet. Unser Text gibt darüber eine kurze, aber alles umfassende Belehrung. So laßt uns denn auf Grund desselben unter Gottes Beistand jetzt miteinander betrachten:

Wann verwalten wir Prediger unser Amt in gottgewollter Weise?

Die Antwort lautet:

1. Wenn wir bei der rechten Lehre bleiben;
2. wenn wir die Lehre mit einem frommen Leben zieren;
3. wenn wir die Sünder zum Herrn befehren.

1.

Unser Text greift weit zurück, nämlich auf den Stammvater der jüdischen Priesterschaft, auf Levi. Er ist es, von dem Gott durch Maleachi diese ehrenvollen Worte sagen läßt. Levi und seinen treuen Amtsgenossen gibt Gott schon vor unserm Texte das herrliche Zeugnis, daß sie ihn fürchteten und seinen Namen scheuten. Darauf folgen die Worte, die ihre treue Amtsverwaltung schildern. Zu diesen Worten wurde Maleachi durch Gottes Geist bewogen, weil die bösen Priester seiner Zeit dem heiligen Amte nur Schande machten. Statt des Gesetzes der Wahrheit führten sie ihr eigen Wort im Munde. Damit schändeten sie Gott und belogen und betrogen die ihnen anvertrauten Seelen um Heil und Seligkeit. Darum drohte Gott ihnen mit seinem Strafgericht: er werde ihren Segen in eitel Fluch verkehren und sie zeitlich und ewig verderben, wenn sie nicht umkehrten und sich besserten. Und in demselben Augenblick hält er ihnen das Beispiel Levis vor und ermahnt sie eindringlich, seinem Exempel zu folgen, indem er zuerst von ihm lobt: „Das Gesetz der Wahrheit war in seinem Munde, und ward kein Böses in seinen Lippen funden.“

Hiernach gehört zur rechten, gottgewollten Verwaltung unsers Amtes zuerst und vor allen Dingen, daß wir bei der rechten Lehre bleiben in Sachen sowohl des Glaubens wie des Lebens. Wenn hier vom Gesetz der Wahrheit geredet wird, so ist damit die ganze Offenbarung des göttlichen Willens gemeint, wie sie in der Heiligen Schrift Alten und Neuen Testaments niedergelegt ist. Das ist die einzige Offenbarung, die wir vom Himmel empfangen haben; eine andere gibt es nicht und wird es nie geben. An diese jetzt in Schriften festgesetzte Offenbarung Gottes sind wir Prediger und unsere Gemeinden für alle Zeiten gebunden. Warum? Weil dieses in der Schrift geoffenbarte Wort die Wahrheit ist, die absolute Wahrheit, die einzige und ewige Wahrheit, die es überhaupt in der Welt gibt. Und wenn ein Pilatusmensch noch so spöttisch fragt: „Was ist Wahrheit!“ so antwortet ihm der Sohn des Lebendigen Gottes noch im Angesicht des Todes: „Ich bin dazu geboren und in die

Welt kommen, daß ich die Wahrheit zeugen soll; wer aus der Wahrheit ist, der höret meine Stimme.“ Und alle seine wahren Jünger beten dazu: „Heilige uns, Herr, in deiner Wahrheit! Dein Wort ist die Wahrheit.“

Wer daher in der Kirche Gottes zu lehren hat, der muß unberührt bei dieser Wahrheit bleiben; denn nur sie offenbart uns die rechte Lehre vom Glauben, Leben und Seligwerden, wie sie Gott verkündigt haben will. Wer davon irgendwie abweicht, etwas davon oder dazutut, der ist ein Lügenprediger. Wer es wagt, in diese vom Heiligen Geist eingegebene Wahrheit seine eigenen Meinungen und Ansichten hineinzutragen und dafür Glauben zu verlangen, der ist ein frevelhafter Mensch, begeht eine schreckliche Sünde, ergreift sich an Gottes Majestät und ladet seinen Zorn auf sich, so gewiß der Herr durch Jeremias spricht: „Wer mein Wort hat, der predige mein Wort recht“, und so gewiß es hier in dem unserm Texte folgenden Verse heißt: „Des Priesters Lippen sollen die Lehre bewahren, daß man aus seinem Munde das Gesetz suche.“ Mögen daher die Tausende von falschen Propheten noch so fromm klingende Reden von Gottes Wort führen, und mögen die vielen verblendeten Anbeter der sogenannten höheren Wissenschaft wunder meinen, was für große Weisheit sie entdeckt haben, stimmt das, was sie sagen und sehen, nicht mit dem Gesetz der Wahrheit, so ist es alles Torheit, eitel Lug und Trug des Teufels. Und es trifft sie die furchtbare Drohung: „Ich will an die Propheten, die ihr eigen Wort führen und sprechen: Er hat's gesagt.“

Wann verwalten also wir Prediger unser Amt in gottgewollter Weise? Antwort: Nur dann, wenn wir bei der rechten Lehre bleiben; nur dann, wenn wir alle unsere Gedanken, Predigten und Reden aus dem klaren Brunnquell des göttlichen Wortes schöpfen; nur dann, wenn wir nichts als die Wahrheit, die ganze, volle Schriftwahrheit, lauter und rein verkündigen, es betreffe das Gesetz oder das Evangelium. Beide Lehren stammen von Gott, beide Wahrheiten sind nötig zur Seligkeit, beide Offenbarungen müssen gelehrt werden. Aber nicht nach eigenem Belieben, sondern genau nach der Anweisung Gottes: „Befleißige dich, Gott zu erzeigen einen rechtschaffenen Diener, der da recht teile das Wort der Wahrheit.“ Das Gesetz muß den sicheren Sündern, das Evangelium aber den um ihre Sünden bekümmerten Seelen gepredigt werden. Mit dem Blickstrahl des Gesetzes muß alles zu Boden geschlagen werden, was noch seine eigene Gerechtigkeit vor Gott aufzurichten trachtet; aber mit dem sanften Regen des Evangeliums müssen alle bußfertigen Sünder aufgerichtet und erquickt werden. Moses ist nur dazu da, um unser Elend aufzudecken; dagegen das Evangelium hat nur den Zweck, uns dem Herrn Jesu, dem Sündentilger aller Welt, in die Arme zu treiben. Versetzen wir Prediger es in dieser rechten Teilung des Wortes, so richten wir großes Unheil an den Seelen an, ja laden auch schwere Schuld auf unsere eigene Seele. Also reine Lehre des Gesetzes und reine

Lehre des Evangeliums, das Gesetz in aller seiner Schärfe, aber auch das Evangelium in seiner vollen Süßigkeit: so sollen wir durch Gottes Kraft und Gnade die Wahrheit lehren und den ganzen Heilsrat Gottes verkündigen.

Und wenn es dann noch heißt: „Und ward kein Böses in seinen Rippen funden“, so geht das noch besonders auf Lehrsachen des Lebens. Auch dies Wort muß von allen Predigern in der Kirche Gottes gelten. Es heißt wohl: Erst die Lehre, dann das Leben; aber das Leben darf auch nicht dahintenbleiben. Auch wo es sich um die Lehren der Gottseligkeit und des frommen Wandels handelt, dürfen wir nicht Böses gut und sauer süß heißen und aus Gottes Gnade ein sanftes Schlummerkissen machen. Auch in diesem Stück müssen wir ein klares Zeugnis ablegen von dem, was der Herr von seinen Christen verlangt. Und dabei dürfen wir keine Person ansehen. Wo wir Schäden wahrnehmen und Sünden zu strafen haben, da darf weder Menschenfurcht noch Menschengefälligkeit uns Predigern die Augen blenden und die Zunge binden. Wenn wir mit Gottes Hilfe so lehren, so arbeiten, so unser Amt verwalten, dann steht es recht; dann ist Gott mit uns und bekennt sich zu unserer Arbeit.

2.

Doch wir lernen aus dem Zeugnis, das Gott der Amtsverwaltung des Levi gibt, noch mehr. Es heißt nämlich weiter: „Er wandelte vor mir friedsam und aufrichtig.“ Das geht auf das Leben, auf den gottesfürchtigen Wandel, der Amtsträger. Daraus erkennen wir, daß zur gottgewollten Amtsverwaltung auch das gehört, daß wir die Lehre mit einem frommen Leben zieren.

Friedsam oder friedfertig wandeln, heißt immer willig, fertig und bereit sein, Frieden zu halten, Frieden zu suchen und den gestörten Frieden so bald als möglich wiederherzustellen. Dieses friedfertige Wesen ist für alle Christen eine liebliche Tugend, schmückt aber besonders uns Prediger. Wir, die wir Boten des Friedens sind, müssen doch gewiß in den Fußtapfen dessen wandeln, der da heißt und ist der Friedefürst. Wollen wir der armen, streitsüchtigen Welt das Evangelium des Friedens bringen, so müssen wir auch friedsame Leute sein, „die drauf sehn ohn' Unterlaß, daß man mög' in allen Sachen fliehen Hader, Streit und Haß“. Zank- und streitsüchtige, haderhafte und ehrgeizige Pastoren sind wie Dornen und Disteln, die den ausgestreuten Samen des Wortes hindern und ersticken.

Damit ist nun aber keineswegs gemeint, daß wir auch auf Kosten der Wahrheit Frieden und Einigkeit halten müßten. Nein, das geht nicht, daß wir um des äußerlichen Friedens willen die Wahrheit verleugnen und zu den Sünden der uns anvertrauten Seelen stillschweigen, damit nur ja niemand uns gram werde und Streit anfangen. Hier gilt vielmehr die Mahnung Pauli: „Ist's möglich, soviel an euch ist, so habt mit allen Menschen Frieden.“ Das ist aber nicht immer möglich. Das

Böse, betreffe es nun die Lehre oder das Leben, muß bekämpft und bestraft werden. Will man das nicht hören und fängt deshalb Streit an, so sind dann nicht die Zeugen der Wahrheit, sondern die, welche der Wahrheit nicht gehorchen wollen, die Urheber des Streites. Sonst aber, wenn es sich um Mitteldinge, kirchliche Ordnungen und äußerliche An= gelegenheiten in den Gemeinden handelt, besteht ein Diener Christi nicht auf seinem Kopf, hält sich auch nicht selbst für klug, achtet auch den Rat anderer und läßt die Gemeinde entscheiden, wie sie dies und das ein= richten will. Und wenn es sich nun gar um unsere Person handelt, wenn man uns verleumdet, haßt und schmäht und allerlei übles wider uns redet, ja, dann sollen wir erst recht friedsam sein, das Unrecht mit gutem Gewissen leiden und dem Vorbild dessen folgen, „der nicht wieder schalt, da er gescholten ward, nicht drohete, da er litt“. Solche Friedfertigkeit gefällt Gott wohl, gereicht der Gemeinde zum Segen und macht oft selbst frühere Feinde wieder zu Freunden. Helfe uns Gott, daß wir Pastoren mit dieser herrlichen Tugend immer mehr geschmückt werden!

„Und er wandelte aufrichtig“, heißt es weiter. Aufrichtig wandeln und handeln, heißt ohne Heuchelei, ohne Falsch, ohne Trügerei und Schmeichelei sein Amt verwalten. Aufrichtig sein, heißt selber glauben und leben, was man andern predigt. Wer aufrichtig wandelt, der sucht nicht bloß mit dem Munde, sondern von Herzensgrund Gottes Ehre und der Seelen Heil und Seligkeit, dessen Wandel stimmt also mit seiner Lehre überein. Und diese Aufrichtigkeit ist von hoher Bedeutung für die ganze pastorale Arbeit, gerade auch für die Frucht und Wirkung der Predigt. Wohl ist es wahr, auch ein Prediger, der selber nicht glaubt, was er lehrt, kann doch noch das Wort der Wahrheit recht verkündigen und andern den Weg zum Himmel weisen; aber er ist doch nur ein toter, kalter Wegweiser, wenn er den Weg nicht selber geht. Aber wieviel kräftiger und wirksamer wird dann seine Amtsarbeit sein, wenn er das Gelehrte selber glaubt und lebt, wenn er seine Lehre mit einem frommen Leben zielt, wenn er auf dem Wege zum Himmel redlich und treulich vorangeht und seine anvertrauten Seelen fühlen läßt, daß er sie alle mit sich in die ewige Heimat bringen möchte! Ja, ist ein Prediger ein aufrichtiger, rechtschaffener Christ, durchglüht von der Liebe zu seinem Heiland, dann werden seine Zuhörer das Wort der Wahrheit um so lieber von ihm hören und annehmen; dann wird sein Zeugnis auch sie mächtig zu Christo hinziehen und ihre Herzen mit Freude und Dank er= füllen; dann wird seine Arbeit reich gesegnet sein; denn den Aufrich= tigen läßt Gott es gelingen. Ach, Gott schenke uns mehr und mehr die Gnade, daß wir alle in solcher Friedfertigkeit und Aufrichtigkeit wan= deln und rechte Vorbilder der Herde werden!

Ja, in diesem frommen Wandel werden wir um so mehr wachsen, wenn auch von uns gesagt werden kann: „Er wandelte vor mir.“ Auch

das gibt dem Levi ein hohes Lob. Denn vor Gott wandeln, heißt wandeln vor seinem Angesicht, in seiner Gegenwart, vor seinen allsehenden Augen. Wer so vor Gott wandelt, der steht in wahrer Gottesfurcht, scheut sich vor seinem Angesicht, hütet sich vor Sünden und weiß, daß Gott alle seine Worte hört und alle seine Amtswerke sieht. So wandelten Levi und alle seine treuen Amtsgenossen vor Gott in all ihrem Tun, wenn sie zu beten, zu opfern oder zu lehren oder die Sünden des Volkes und einzelner Personen zu strafen hatten. Bei all diesen Amtsgeschäften waren sie sich der hohen Verantwortung voll bewußt. So müssen auch wir, geliebte Amtsbrüder, in allen unsern Verrichtungen als vor Gottes Angesicht handeln und wandeln. Es sind alles heilige Handlungen, die wir an Gottes Statt verrichten, wenn wir predigen, lehren, taufen, Sakrament reichen, Konfirmanden unterrichten, an Kranken- und Sterbebetten stehen, mit der Gemeinde beten oder besondere Sünden zu strafen haben. Und da hört Gott, der uns zu seinen Mundboten erwählt hat, alle unsere Worte und sieht alle unsere Werke. Er weiß, ob alle Worte und Werke aus der rechten Gesinnung fließen. Darum müssen wir uns hüten, daß wir unsere Amtshandlungen ja nicht aus alter Gewohnheit, leichtfertig und geschäftsmäßig abwickeln, sondern uns bestreben, in allen diesen Amtssachen einen heiligen Ernst zu beweisen, immer dessen eingedenk, daß wir sie vor dem Angesicht des allgegenwärtigen Gottes verrichten. Gott helfe uns, daß wir uns bei unserm Dienst am Wort beständig dessen bewußt bleiben: Gott sieht nich! und so unser Amt aus Lauterkeit und als aus Gott, vor Gott verrichten! Dann wird Gottes Wohlgefallen auf uns ruhen.

3.

Bei solcher Gesinnung wird dann auch die Frucht unserer Arbeit nicht ausbleiben, daß wir die Sünder zum HErrn bekehren. Davon heißt es noch zuletzt: „Und er bekehrte viele von Sünden.“ Ja, das ist der köstliche Glanzpunkt unserer ganzen Amtsverwaltung, Sünder zum HErrn zu bekehren, unsterbliche Seelen zu retten und den seligen Himmel füllen zu helfen. Das ist der große, wunderbare, herrliche Erfolg, verlorne und verdammte Menschen aus dem Unglauben zum Glauben, aus der Sünde zur Gerechtigkeit, aus dem Tode zum Leben und aus der Gewalt des Satans zu Gott und ihrem einzigen Heiland zu bringen. Das allein ist Zweck und Ziel unserer ganzen Amtswirksamkeit. Wenn wir öffentlich und sonderlich, Sonntag für Sonntag und in der Privatseelsorge, dieses Ziel fest im Auge behalten, dann werden auch wir durch Gottes Gnade viele Sünder zum HErrn bekehren, zum Glauben bringen und im Glauben stärken, hier glücklich und dort selig machen. Haben wir doch Gottes teure Verheißung dafür, daß sein Wort nicht leer zurückkommen soll, sondern tun, was ihm gefällt, und ihm gelingen, wozu er es sendet. Was Paulus dem Timotheus schreibt, gilt noch heute allen

treuen Predigern: „Wo du das tust“, nämlich das Wort der Wahrheit recht lehrst und ein Vorbild der Herde bist, „so wirst du dich selbst selig machen und die dich hören“.

Freilich, hier auf Erden sehen und erfahren wir oft wenig davon, daß wir viele von Sünden bekehrt und in den Himmel gebracht haben. Wir denken zuweilen wohl gar, wir arbeiteten vergeblich und brächten unsere Kraft umsonst und unnützlich zu, wiewohl das Amt unsers Gottes ist. Aber verlieren wir nicht den Mut! Der dem Levi diese Verheißung gegeben hat, der hält noch heute sein Wort und bürgt für den Erfolg. Warten wir nur ein Weilchen, bis der Tag der großen Welternte anbricht und alle Garben, die durch unsern Dienst am Evangelium in die himmlische Scheuer gebracht worden sind, als solche vor unsern Augen offenbar werden! Dann werden wir uns wundern, was Gott durch unsern geringen Dienst Großes ausgerichtet hat; dann werden viele auftreten und Zeugnis dafür ablegen, daß sie durch unsern Dienst gerettet worden sind, daß sie durch unsere Predigt den Heiland kennengelernt haben und nun durch den Glauben an ihn so selige Himmelskinder geworden sind. „O schöner Tag und noch viel schönre Stund“, wenn dann der Heiland segnend seine Hände über uns ausbreitet und uns die Freudentworte zuzuft: „Ei, du frommer und getreuer Knecht! Du bist über wenigem getreu gewesen; ich will dich über viel setzen; gehe ein zu deines HErrn Freude!“ Wie werden wir dann leuchten wie des Himmels Glanz und wie die Sterne immer und ewiglich und uns freuen mit unaussprechlicher Freude mit allen, die durch unsern Dienst auch so selig und herrlich geworden sind!

Wohlan, so mache denn der gnädige Gott uns immer treuer in unserer ganzen Amtsverwaltung, daß wir bei der rechten Lehre bleiben, diese Lehre mit einem frommen Leben zieren und viele von Sünden bekehren zu ihrem zeitlichen und ewigen Heile! Und unsern Gemeinden gebe er Gnade, daß sie das heilige Amt hoch und herrlich achten, das Wort aufnehmen in seine, willige Herzen und unsere Freude und Krone seien hier zeitlich und dort ewiglich! Darum, ihr lieben Christen: „Erkennet, die an euch arbeiten und euch vorstehen in dem HErrn und euch vermahnen. Habt sie desto lieber um ihres Werkes willen und seid friedsam mit ihnen!“ Und so schließen wir denn mit dem herzlichsten Seufzer:

O HErr, laß dir befohlen sein
Der Christen heil'ge Kirchengemein';
Erhalte sie auf Erden
In Krieg und Sieg, in Freud' und Leid,
Bis dort des Himmels Herrlichkeit
Wird offenbaret werden!

Amen.

Outlines on the Standard Gospel Lessons.

New Year's Day.

LUKE 2, 21.

We Christians speak of the years in which we live as the years of our Lord. We reckon time from the approximate date when Jesus was born at Bethlehem. His name stands in the center of history. The entire Old Testament looks forward to His coming; the entire New Testament looks back to His appearance and the redemption wrought by Him.—And we speak of the years in which we live as years of grace. To Christians the grace of God in Christ Jesus is the greatest gift that they enjoy. Through the Babe of Bethlehem they have forgiveness of sins, life, and salvation. This fact is brought out also by the Gospel-lesson for this day.

MADE UNDER THE LAW.

1. *How this was done;*
2. *For what purpose it was done.*

1.

A. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law." Gal. 4, 4. The mystery of Christ's being made of a woman, born of a virgin, was the content of the Christmas-message. The mystery of His being made under the Law is the message of New Year's Day, the festival of Christ's circumcision.

B. This rite was peculiar to the Jewish nation since the time of Abraham. Gen. 17, 10—12. Jesus refers to the fact that this Sacrament went back beyond the days of Moses, to the fathers, to Abraham. John 7, 22. The Jews were so strict in observing the law of circumcision that they even performed it on the Sabbath-day. John 7, 23.—Circumcision was truly a Sacrament of the Old Testament. By it the Jewish infants were received into membership in the Church and were granted the forgiveness of their sins. Col. 2, 11.

C. Jesus permitted Himself to be made under the Law. Eight days were accomplished, or completed; Jesus received circumcision on the eighth day. The time was strictly observed. The rite was performed according to Jewish law. Also in this respect Jesus fulfilled all righteousness. Matt. 3, 15.—This obedience was a part of Christ's sacrificial work. He became obedient to the Law, not merely for the sake of fulfilling the Jewish Ceremonial Law and becoming a member of the Jewish Church,—though this was necessary for the sake of His ministry,—but for the sake of the active obedience, which was a part of His work.

2.

A. The day of circumcision was also the day when the Jewish infant received his name. Cp. Luke 1, 59. This name was very important in the Jewish family because the most careful records were kept in connection with the family history. Members of the tribe of Levi had every reason to keep these records in good shape. Cp. Ezra 2, 62. This was still more important in the tribe of Judah, where almost every son was regarded as the probable Messiah.

B. In the case of Jesus the rite of circumcision and the giving of His name meant more than merely upholding a custom. The name had been given by the angel before His conception. Cp. chap. 1, 31. The name Jesus means Jehovah, the Savior.

C. This name is of special significance to us. It shows the purpose for which Jesus was made under the Law, even by His circumcision. He here began to shed His blood in our behalf. His name — Jesus — was rightly explained by the angel: "He shall save His people from their sins." This reference is not only to the elect among the Jews, although His ministry concerned the lost sheep of the house of Israel first. But He is Jesus, Savior, Redeemer, to all men. The good tidings of great joy are made known to all men. Christ the Lord is the Savior of the whole world. The purpose of Christ's coming, begun in His incarnation and by His circumcision, was fully accomplished in His vicarious death on the cross, and the seal was placed upon His whole work by His glorious resurrection.

K.

Epiphany.

MATT. 2, 1—12.

a. The Christ-child is the greatest gift which God has ever bestowed upon sinful mankind; for in giving this gift, He gave His own Son to be the Redeemer of the world. John 3, 16; 1 Tim. 3, 16; 2 Cor. 5, 19. — b. Because the Christ-child was so glorious a gift, His coming was prophesied throughout the ages. Gen. 3, 15; Num. 24, 17; Is. 7, 14; 9, 6; Zech. 9, 9; Mal. 4, 2. — c. Indeed, God Himself urges men to receive this gift. Is. 42, 1; Matt. 17, 5. — d. How, then, was the Christ-child received when He came into the world? The question is one of great importance. Let us therefore consider —

THE RECEPTION ACCORDED THE CHRIST-CHILD.

1. *He was received in true faith by God's children;*
2. *He was rejected in unbelief by the ungodly children of this world.*

1.

A. *The Christ-child was received in true faith by God's children.*

a. Our text, v. 1, presents to us such true children of God as received the Christ-child in true faith. Who the wise men were we do not know. Scripture tells us little about them, only: "wise men from the East." V. 1. Tradition has woven around them unfounded legends which it is best to ignore. A Christian prefers to be silent where God's Word does not speak. — b. However, while Scripture tells us little about their *persons*, it tells us much about their *faith*, shown in the manner in which they received the Christ-child; and that is the all-important thing. V. 2. 1) Their faith was founded *upon true knowledge of the Christ-child*. V. 2. They knew that He was a true man ("born"). They knew that He was true God ("are come to worship Him"). They knew that He was promised of old ("of the Jews"). Zech. 9, 9. They knew that He was the Savior. Num. 24, 17—19; Is. 60, 1—3. God, who had revealed to the wise men the star, revealed to them also the purpose of Him whom the star symbolized. Cp. v. 4: "where Christ should be born." The questions of the wise men led Herod to believe that *Christ, the promised Savior*, was born. Hence their faith rested upon God's Word concerning the new-born King. 2) Theirs was a *strong* faith. It was not overthrown by the ignorance of the people of Jerusalem. V. 3; cp. v. 7. They were not shocked at the humble appearance of the King. V. 9: "over where the young Child was," a place which was unknown to the mighty in the world. Possible thoughts of their carnal flesh: "How can He be the King if the most prominent men in Israel do not know of Him and do not worship Him?" How strong was their faith! It rested solely upon God's Word. 3) Theirs was a *joy-inspiring* faith. V. 10: "exceeding great joy." This joy resulted from their trust in Him as their King and Savior. V. 11: "They fell down and worshiped Him." 4) Their faith prompted them to give to Him in true love and from sincere gratitude. V. 10: "opened their treasures and presented unto Him gifts." Some suggest that their gifts intimated their faith in Christ, as the King, the Priest, and the Lamb of God, who was born to die; but it is not wise to make statements not clearly taught by the text. However, their gifts were *precious*, the best they had to offer. What a wonderful faith! — c. Their faith was not of their own working, but was the gift of God's grace; for God showed them the star, v. 2; guided them to Bethlehem, v. 9; and back to their own country, v. 12. They were God's dear children by grace. — d. Having such faith, kindled in their hearts by God, they received the Christ-child as their Savior-King, honored and glorified Him.

B. *Application.* a. Have you received the Christ-child in such true faith? 1) Do you believe that He is true God, begotten of the

Father from eternity? 1 John 5, 20; John 20, 28. 2) Do you believe that He became man to be your Savior? 1 Tim. 3, 16; Jer. 23, 6; John 1, 14. 3) Does your faith fill you with joy? Rom. 5, 1—5. 4) Does your faith prompt you to give to Him in order that His kingdom may come? 2 Cor. 9, 5—15. Only if you have true faith, will you receive the Christ-child. — b. This faith is not your own work; you cannot create it in your heart. Rom. 8, 7; 1 Cor. 2, 14; Rom. 9, 16; Phil. 2, 13. — c. God works it in us through the means of grace. Rom. 10, 17; Titus 3, 4—7. Therefore use the means of grace; hear the Gospel. Luke 11, 28.

2.

A. *He was rejected in unbelief by the ungodly children of this world.* a. Such an ungodly child of this world was Herod. V. 3. 1) "He was troubled." Why? He loved this world and feared for his throne. Cp. vv. 16—18. 2) He was ignorant of God's Word and especially of the prophecies concerning Christ; this accounted for his fear. V. 4. 3) He did not heed the glorious prophecy concerning the Christ-child. Vv. 5. 6. 4) He was a miserable hypocrite. V. 8. 5) He was an enemy of Christ and His worshipers. V. 12. Cp. vv. 16—18. — b. Such ungodly children of the world were also the chief priests and the scribes. V. 4. They had God's Word, but shamefully misinterpreted it. They desired no spiritual Savior, but an earthly ruler. Matt. 9, 11; 12, 14; 19, 3. They were offended in the Christ who offered salvation to sinners. — c. Many of the people were such ungodly children of this world. V. 3: "All Jerusalem with him." Is. 30, 9; 65, 2; Jer. 7, 28; Matt. 23, 37. — d. They rejected Christ in wilful unbelief. Acts 7, 51; John 8, 46; 10, 37! 3, 12. — e. Note that the majority rejected Christ.

B. a. Even to-day Christ is being rejected by the ungodly and unbelieving children of this world. Their unbelief is manifested 1) in their love of this world, 1 Cor. 1, 26 (Herod); 2) in their rejection of God's Word, Luke 22, 67 (the chief priests and the scribes, who had God's Word, but did not believe it); 3) in their adherence to false teachers, Matt. 7, 15 (the people misled by the scribes and Pharisees). Cp. the spread of Modernism and materialism. — b. Such unbelief is their own fault, since God desires the salvation of all sinners, Hos. 13, 9, and proves it by having the Gospel preached in all the world. — c. Let us, therefore, beware of unbelief; for our hearts, too, are carnal and evil. 2 Cor. 13, 5. — d. This is the day of God's grace; let us follow the guiding star of the Gospel that it may lead us, through the Holy Ghost, to accept Christ and His salvation. Amen.

St. Louis, Mo.

JOHN THEODORE MUELLER.

First Sunday after Epiphany.

LUKE 2, 41—52 (49).

Most carefully does St. Luke describe the true humanity of Jesus. 1) His bodily development in size and strength. Chap. 2, 12, 16: "the babe," τὸ βρέφος; v. 40: "the child," τὸ παιδίον; v. 43: "the boy," ὁ παῖς; and v. 52, having become a בֶּן־הַתּוֹרָה, a son of the Law, He is henceforth called simply Jesus. 2) His mental advancement. V. 40. Day by day He is being filled with *wisdom*, πληροούμενον, pres. part.; not *plenus*, full, as the Vulgate has it; and He kept on advancing, v. 52, in wisdom, *wisdom* in the highest and fullest sense. Cf. Luke 1, 80; 1 Sam. 2, 26; Prov. 3, 1 ff. His mind as well as His body were subject to the law of growth.

As a striking, unforgettable example of the holy Child's wisdom we have the one solitary, significant incident of the twelve-year-old boy Jesus in the Temple at Jerusalem. Text (first recorded words from the mouth of Jesus).

THE HEAVEN-BORN BOY TESTIFYING IN THE TEMPLE

1. Of His sublime mission, 2. Of His divine Father.

1.

We are expressly told that Joseph and His mother did not understand "this saying." V. 50. Cf. 9, 45; 18, 34. No wonder! Even we, in the light of fuller revelation, do not yet fully understand. Nor has any one ever exhausted wisdom's mystery, as we face it here in Mary's Son. But let us strive to grasp this saying of the Youth who had more understanding than all His teachers. Ps. 119, 99.

A. "How is it that ye sought Me?" This question is not a reproof, but an expression of *surprise*. Cf. Mark 2, 16. Jesus is not surprised at His parents' coming back for Him, but because they did not at once know where to find Him. Note well, they did not find the lad among their kinsfolk and acquaintances (just as little ought we to seek Jesus there). Nor did they find Him in Jerusalem at large (just as little should we seek Him there). If He was not with them, as ordinary duty required, He would be found in the Temple, obeying Him who is to be honored *above parents*. (V. 43: "fulfilled the days" need not mean that Jesus' parents stayed the full seven days of the Passover. It may refer to the customary two days, the days of the principal sacrifices, after which many pilgrims left for their homes. With this view the tone of self-evidence in Jesus' question is easily explained. For having become "a son of the Law," He would remain through the prescribed seven days [see Ex. 12, 15, 16; Lev. 23, 6—8; Deut. 16, 3] "in the place which the Lord shall choose to place His name there." Deut. 16, 2. For the Law had to be fulfilled by Him [active obedience].

B. "Know ye not that I must be" ($\delta\epsilon\iota$), etc. This surprising conviction of His divine duty, of the course of duty and obedience appointed for Him by His Father and willingly undertaken by Him causes us, too, to marvel at this Boy. He is already conscious of His sublime mission to keep the Law of God perfectly, fully. (For $\delta\epsilon\iota$ see Luke 4, 43; 9, 22; 13, 33; 17, 25; 19, 5; 22, 37; 24, 26. 44. 46; also Acts 3, 21; 17, 3; 1 Cor. 15, 25.) Far removed from the sins and transgressions of youth, this youth must of necessity be about the Temple when the Law, the will of God, so ordered it. This Temple was to Him a house of prayer and not a house of merchandise. John 2, 16. Here His zeal was to spend itself. Here He bore witness to the truth, John 18, 37. From love of truth, the Word of God, He tarried behind. Text, v. 43. His love of God and His supreme delight in divine things caused Him eagerly to hear the teachers and ask them questions. V. 46. Yea, even as a boy He loved God with all His heart, soul, and mind. Deut. 6, 5. This was His sublime mission: perfectly and fully to obey God as our Substitute, thus atoning for our disobedience.

C. However, in His reply Jesus does not resent or henceforward repudiate His parents' authority over Him. To remove this impression, it is expressly stated that He went down with them and was habitually obedient ($\eta\gamma\alpha\gamma\alpha\sigma\sigma\acute{o}\mu\epsilon\nu\omicron\varsigma$, the analytical tense, to give prominence to the continuance of His obedience). Sublime as His divinely appointed mission was, He was nevertheless obedient to His parents in all things that did not conflict with His *divine* duties. Again, however, by this very obedience to His parents he became our Righteousness, atoning for our sins of disobedience against parents.

2.

Who is this Boy in the Temple at Jerusalem that His words should be beyond the grasp of His parents?

A. Mary says: "Thy father and I." Her son corrects her: "Know ye not that I must be about *My Father's business*?" "Where should a child be but in his father's house? And should he not be concerned about the affairs of his father? And My Father is God." Is it not simply baffling to learn that the first recorded words of the Savior are a clear expression of His *divine sonship*? These words must mean more than that Jesus is a son of Abraham and that, therefore, God is His Father. If that thought were expressed here, His earthly parents would easily have understood the statement. The contrast is too remarkable: "Thy father and I" *vs.* "My Father." Cf. John 2, 16. Why here, too, "*My Father*"? Why in neither instance "our" or "your" Father?

The emphasis of "My Father" will be noticed all the more readily when we compare this name for "God" with those in the preceding

narratives, *e. g.*, chap. 1, 9: "the Temple of the *Lord*"; 1, 32: "Son of the *Highest*"; 2, 29: "Lord," *δεσπότης*. And here we have a twelve-year-old boy suddenly speaking of God as "My Father." We are not surprised that His parents did not understand. Who does, who can, fully understand this? For we are here face to face with the mystery of godliness: "God manifest in the flesh." 1 Tim. 3, 16.

B. After this incident we never again hear of Joseph, the legal father of Jesus, His foster-father. (To adduce Luke 4, 22 as contradicting this statement is not to the point.) Henceforth we hear only of Jesus' "mother and brethren." John 2, 12; Mark 3, 31—35. This wonder-lad has no earthly father; when He addresses His Father, He lifts up His eyes to heaven (*cf.* John 11, 41; 13, 1; 17, 1), not to say: "God be merciful to me, a sinner," Luke 18, 13, but: "Glorify Thy Son," or, "Father, I thank Thee that Thou hast heard Me." Argue as you will, you cannot deny the testimony of the twelve-year-old Jesus as to His divine Sonship. John 1, 14. 18. Thus we see these first recorded words to be the kernel of the whole narrative and the cause of its having been preserved. *Cp.* also Luke 22, 70.

(The only parallel in the New Testament to the Greek phrase used in this second question of Jesus is found 1 Tim. 4, 15: *ἐν ταῦτοις ἵσθι*. Whether we interpret "about My Father's business, affairs, matters," verbally to mean "in the things of My Father" or "in the house [courts] of My Father," the great mystery spoken by the Word Incarnate remains the same. If, as most modern translators do, we should find that the phrase really and primarily means "in the house of My Father," we must still beware of excluding the wider sense, which embraces all places and all the works which He was to do in accordance with His Father's direction. For instance, learning the Word of God would naturally be one of His employments, as here in the Temple among the doctors. — Also note the surprising reticence in vv. 40—52. Where, *e. g.*, did Jesus sleep and eat during those days? Not a word about such matters.)

Application. — As Mary got a glimpse of something great and mysterious in her Boy when He uttered the words of our text, so we, too, in the light of fuller revelation, have beheld the glory of the Only-begotten of the Father. Though Mary did not understand, yet she did not forget. V. 51. Likewise, though we see but darkly and distantly, let us not forget the Heaven-born Boy's testimony in His Father's house regarding His mission and His person. 1 Cor. 1, 30. 31.

Second Sunday after Epiphany.

JOHN 2, 1—11.

"There was a marriage in Cana." Marriages in Bible times. (Vide Davis's *Dictionary of the Bible*, sub "Marriage," etc.) Strange that the Lord Jesus should choose such an occasion to perform His first miracle. Important! The text throws

LIGHT ON HOLY MATRIMONY

1. For those who contemplate marriage;
2. For those who are living in this state.

1.

a. What is marriage? (Catechism, Qu. 51; Graebner, *Doctrinal Theology*, p. 109.) Gen. 2, 18—24; Matt. 19, 4—6; Rom. 7, 2; 1 Cor. 7, 39. No divorce. Matt. 5, 32; 19, 9; 1 Cor. 7, 10, 11. Ask the "communist" of Russia—of America!

b. Holy matrimony is a divine institution. Gen. 2, 18—24; Matt. 19, 4, 5. The evolutionist looks upon marriage as a custom which has developed to its present state, merely a present convenient human arrangement. The curse of this insidious infidel evolution hypothesis is evidencing itself in the increasing divorce rate. The Department of Commerce reports show that 175,495 divorces were granted in 1925, compared with 170,952 in the year preceding. In 1887 only 27,919 divorces were granted, or one divorce for 17 marriages while the rate to-day is claimed to be one divorce for six marriages. National scandal.

c. Another reason for the high divorce rate is that holy matrimony is not entered into advisedly. "We have too many hasty and ill-advised marriages." Thoughtless people hardly know each other's past life, family, habits, faults, vices, religious convictions, when they make the headlong plunge, often to their temporal regret and at times to their eternal sorrow. The young people at Cana entered into this holy estate guided by the spirit of Mary and the disciples and Jesus. — Young friends, take a matter of such vital consequences to your Lord in prayer. Be sober. Weigh the well-meant advice of your godly parents and pastor. Enter holy wedlock only if you are convinced that you can say: "God hath joined us together."

2.

A right beginning is not enough. Marriage must be continued and conducted properly.

a. Married folks, who are the welcome guests at your fireside? The publicans and sinners, infidels and agnostics, the scoffers and despisers of God's holy Word? Do men and women of questionable character and convictions poison your household? Do you guard the

sacredness of your home? Are the Marys, the disciples, and Jesus regular guests with you?

b. In time of trouble do you go to Jesus? V. 3 f. Do you trustfully abide His hour?

c. Has the Word of God a prominent place in your home? Family worship. Motto: "Whatsoever He saith unto you, do it." V. 5. Even where the Lord's ways are unsearchable and past finding out? Vv. 6—8; Rom. 11, 33; Is. 55, 8 ff.

d. Having Christ and His Word to be with you and to guide you, the water of your want will be turned to wine of rejoicing. Jesus will manifest His glory. Vv. 9—11.

Cleveland Heights, O.

H. W. BARTELS.

Third Sunday after Epiphany.

MATT. 8, 1—13 (1—4).

Naaman was sent to Elisha in the land of Israel with ten talents of silver and six thousand pieces of gold, a sum equivalent to at least \$50,000, to obtain a cure for his leprosy. Now, who ever heard of any person offering \$50,000 to be cured of sin? And still leprosy can only faintly represent sin. The costliest thing in this world is sin.

LEPROSY A FIGURE OF SIN.

1. *In its symptoms and fatal results;*
2. *In its cure.*

1.

The leper in our text was a pitiable creature, but more to be pitied because he was a sinner. His disease a result of his sin. It taught him that sin must beggar description.

A small spot of leprosy, according to Moses' Law, stamped a man a leper. That small mark bore within itself all the possibilities of the fatal results of the disease.—Thus a seemingly insignificant sin makes a man a sinner. No grain of sand is small in the mechanism of a watch. No sin is small in the sight of God. Jas. 2, 10. Even the small sin is a violation of the supreme law of love and an offense against the infinite God. This one sin is freighted with these immeasurable consequences which sin has in its wake.

Leprosy was contagious. Steps of precaution taken when symptoms were noticeable.—Sin, too, is contagious. By one man sin entered into the world. Sin has brought universal depravity upon the whole human race. Man, by nature, is not part good and part bad; no, he is conceived and born in nothing but sin.

Leprosy necessitated the separation of the poor victim from his home and family. He lived outside of the city. "Unclean!" his warning cry to passers-by.—Separation is also one of the sad con-

sequences of sin. Sin alienates one nation from another, makes bitter enemies of the same kith and kin, tears the sacred marriage ties asunder, makes an outcast of the defaulting bank president, etc. The Christian congregation is compelled to excommunicate the impenitent sinner. Worst of all, sin separates man from God. Sin is that abominable thing which God hates. God will blot him out of His book who sins against Him.

The longer man is a leper, the more he is a leper. The disease spreads over the whole body. The mouth, eyes, ears, nostrils, larynx, joints of the fingers and toes, marrow of the bones, are invaded by this frightful disease.—The longer man serves sin, the more it gains control over him. At first he may feel some remorse, but by and by he becomes an abject slave of his sin. Thus it is with the drunkard, the miser, the gambler, the adulterer, etc. “Sin hardens all within and petrifies the feeling.”

Disfiguration is another fatal result of leprosy. Toes and fingers drop off piece by piece. The victim becomes more and more insensible to touch. Face deformed; voice, hoarse; breath, fetid. Even the relatives can scarcely recognize the afflicted ones.—Sin makes a caricature of man. The raving, furious man is like a wild beast. The miser becomes an inhuman monster. The mother who kills her offspring is worse than an animal. Sin never fails to brand its victim. Youthful beauty is soon brushed from the face if a man is a slave of lust.

The victim of leprosy becomes nervous and melancholy. His nights are disturbed by frightful dreams. Despondence, despair, and desperation take hold of him.—Sin robs man of a good conscience, fills his heart with dark forebodings, causes him to tremble at the thought of death, leaves him without hope. Misery follows sin. Every sinful indulgence lays up cares and fears for the hour of darkness. The sinner “feels the stroke of justice before it falls.” Sin never satisfies, but only brings on torments.

Leprosy means slow, certain death. A leper was dead to the world for the remainder of his life, and death stared him in the face at all times.—Spiritual, temporal and eternal death is the fatal result of sin. You cannot stay the consequences of sin. You may be forgiven it, and yet you must die. “The sting of death is sin.” Even death holds out no hope to the sinner whose sin is unforgiven. Sin murders the soul. “The wages of sin is death.” Finally, an immortality of pain, torments, and despair in hell. Sin is terrible.

If we were to think of our sins alone, what miserable creatures we would be! But there is a rescue from sin. Even the vilest of sinful wretches can be saved. Even malignant leprosy was cured, and so there is a cure for sin.

2.

The inventive genius and painstaking research of man has not found a cure for leprosy. The Scriptures show us that lepers were cured by divine intervention. The word of Jesus, "I will, be thou clean," was the reason for the miraculous cure in the text.

Had this leper been an unbeliever, he could not have been cured. Faith is the hand by which man receives the gift of God. Our text says: "*Behold*, there came," etc. Something remarkable to behold. This man showed great faith. Multitudes were following the Savior, but although he was condemned to utter isolation, he plowed his way through the crowds. He was sure the Savior could help him, and so nothing could deter him.

As no man can cure malignant leprosy, so it is beyond the power of man to effect a cure from sin. Man sees the terrible devastation of sin, sees what a tremendous price humanity is constantly constrained to pay for it, but all his cures fail. We have quacks offering their nostrums of a social gospel; we have the Modernists coming with their gospel of service, — but all to no avail. Others say, "Don't worry about your sins"; still others, "As long as you are sincere and do your best, all is right." Sin baffles the skill of these wise counselors.

God alone can cure man of his sin. Christ cured the ills of the body, but above all He cured man of sin and its dire consequences. He came from heaven to take man's monstrous load of sins upon himself. He bore the chastisement of man's sin. The guilt and punishment of man's sin was suffered by Him.

Man considers this way of salvation absurd foolishness; but the Holy Ghost, by the message of the Gospel, performs that miracle in man which causes him to rejoice in the comfort of that much-despised Gospel and to embrace Christ as his Savior.

The leper in the text showed great humility and great strength. He fell down before Jesus, and yet he firmly believed that Jesus could help him. — Likewise bewail your unworthiness before Jesus, confess that you are sorry for having grieved Him with your sins. But since your grief will not wipe out your sins, put your trust in Jesus only, and He will cleanse you from each spot and stain of sin.

V. 4: "Offer the gift." Do not forget the thank-offering of a life of new obedience to your gracious Savior. B.

Fourth Sunday after Epiphany.

MATT. 8, 23—27.

The fathers have often used the ship on the sea as a type of the Church here on earth. — The members of the Church, like the disciples in the ship, have cast their lot with Jesus. They pass through various

experiences and trials on their journey through this life before they reach the safe, calm, and blessed harbor of eternity. To the Christian our text offers fine words of comfort and encouragement. To cover this thought of the text, let us consider:—

THY KEEPER NEITHER SLUMBERS NOR SLEEPS.

1. *The Lord is thy Keeper;*
2. *His abiding care and protection is certain.*

1.

Mention the miracles described in this chapter, which were performed in fulfilment of Is. 53, 4. Note also the testimonies to the deity of Christ. Vv. 2, 6, 27, 29 of the text chapter. Other testimonies to His deity and power: John 20, 28; Rom. 9, 5; John 1, 1, 2; Matt. 28, 18; Col. 1, 16. Cp. annunciation; angels at Bethlehem; Christ's baptism and testimony of His Father; other miracles; His death, resurrection, and ascension.

His power manifested in text. V. 26. Cp. Ps. 89, 9; Matt. 14, 22—27.

This Lord is thy Keeper, to whom you have entrusted yourself, since your baptism, for time and eternity. The unbelieving world and "modern" theologians take a different view, but in the Second Article you confess Him to be "my Lord." His promise: Matt. 28, 20; John 10, 27, 28. "*He is with you in the ship.*"

Trust in Him: Pss. 23, 46, and 121; Jer. 3, 23; Is. 25, 4; Rev. 7, 16; 2 Tim. 4, 18. (Hymn 370.)

2.

The journey with Jesus not always a pleasure trip. He has given no promise to that effect. In fact, the very opposite is what we have to expect. Matt. 10, 16 ff.; Gal. 6, 14; Acts 14, 22; Rom. 8, 17; 2 Tim. 3, 12.

In the storms of this life, trials, temptations, afflictions, persecutions, etc., the waves sometimes threaten to engulf us. V. 24. Shall we then lose heart as did the disciples, or even our faith altogether? Remember, Jesus is with you in the ship, even though it may appear as if He were sleeping. With Him you are safe, always! Pss. 23 and 46. Remember: Rom. 8, 28; 1 Pet. 4, 12 ff.; Jas. 1, 3; Heb. 12, 1 ff. He will quell the tempest. V. 26.

At last the great calm of heaven will be reached. Hymns: "Jesus, Savior, Pilot Me," and No. 375. W. G. P.

Corrigenda.

§. 428 der vorigen Nummer, Zeile 18, lies: der auf. §. 431, Zeile 21, lies: Text statt Textbuch. §. 445, Zeile 25, lies: Isaac statt Isaiah.

Book Review.

Proceedings of the Thirty-Second Convention of the Iowa District of the Synod of Missouri, Ohio, and Other States, held at Charter Oak, Iowa, August 24—30, 1927. Price: Single copies, 25 cts., postpaid; in lots of ten or more, 20 cts. a copy, postpaid.

This report of 132 pages is printed on high-grade paper and is offered at a very reasonable price. The essays are well worth the attention of the pastors and parishioners. The essay in German, by Rev. F. Kreutz, Sr., is entitled "*Die Heimat im Licht*," and the theme of the English essay, by Rev. N. P. Uhlig, reads: "The Christian's Home in the World."

Proceedings of the Southern Nebraska District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. A. D. 1927. Price, 25 cts.

Rev. G. Viehweg's essay on "*Wie Gottes Name geheiligt wird durch seine Lehre*," based on the First Petition of the Lord's Prayer, and Prof. H. Koenig's essay on "Holiness of Living," based on the same petition of the Lord's Prayer, are contained in this synodical report.

Touring with God. Devotions for Christian Pilgrims. Selected and arranged by *Theo. Graebner*. Concordia Publishing House, St. Louis, Mo. Price, \$1.75.

The reviewer has read this book in manuscript, and his reading convinced him that many a Christian tourist will be grateful to the author for this vademecum. The printer has done his best to produce a neat and handy volume to satisfy the taste of even the most fastidious book-lovers and to bring satisfaction to the heart of the author. Examine the book at your bookdealer's, and you will, no doubt, sincerely recommend it to your friends as a very suitable gift or treasure.

Manual for Concordia Edition Bobbs-Merrill Second Reader. By *Clara B. Baker and Edna D. Baker*. Revised and adapted by *A. C. Stelthorn*. Price, 25 cts., net.

Manual for Concordia Edition Bobbs-Merrill Third Reader. Price, 25 cts., net.

What we said of the manuals for the Primer and First Reader applies with equal force to the ones here offered. (Cp. HOM. MAG., 51, 455.) In short, they serve very practical purposes.

The Pride of Graystone. A novel. By *G. L. Wind*. Concordia Publishing House, St. Louis, Mo. Price, \$1.50.

This story contains a needful lesson, not only for the young, but also for the old, and we believe it will be read with interest by both.

Verhandlungen der Synode der Ev.-Luth. Freikirche in Sachsen und andern Staaten bei ihrer 49. Jahresversammlung in Groß-Dörsingen A. D. 1927. Preis: 50 Cts.

Außer den nötigen Berichten über die von unserer Schwestersynode geführten Geschäftsverhandlungen enthält dieser Synodalbericht ein auch für hiesige Verhältnisse lehrreiches Referat über das Thema: „Von der Kirche und von Kirchengemeinschaft.“ Referent war P. D. Th. Nidel. Wir erlauben uns, aus den elf Thesen die neunte hier wiederzugeben: „Auch eine schrift- und bekenntniswidrige

Praxis kann kirchentrennend wirken und soll kirchentrennend wirken, wenn durch solche Praxis das rechtläubige Bekenntnis, das auf dem Papier steht, Büßen gestraft wird, als nicht wirklich in Kraft und zu Recht bestehend."

Die Stellung der Ev.-Luth. Freikirche in Sachsen u. a. Staaten zu der kirchlichen Bewegung in Bochum-Hamme, Westfalen. Dargestellt von D. Georg Mezger. Verlag des Schriftenvereins (E. Klärner), Zwickau, Sachsen. Preis: 15 Gts.

Bochum-Hamme berechnete einst zu den schönsten Hoffnungen; aber diese Schrift macht die Leser mit der traurigen Tatsache bekannt, daß unsere Glaubensbrüder in Deutschland durch ihr freundliches Entgegenkommen unerbittermaßen viel üble Nachrede und gar schändlichen Unbath geerntet haben.

Hymn Interludes. By Herman Grote. Designed for use in connection with the Tune Edition of the *Ev. Luth. Hymn-Book*. Concordia Publishing House, St. Louis, Mo. Price, \$3.00, net.

The Publishers' Preface contains this dictum: "Interludes that do not reflect the character of the hymns should be regarded as worse than no interludes." Heretofore the organists of our churches were without a suitable collection of interludes to the hymns of our latest hymn-book, and interludes not reflecting the character of the hymn were only too common. We would suggest that pastors have their congregation supply this collection offered by Concordia Publishing House for their organists.

Die Geschichte meines Lebens. Von Helen Keller. Robert Lutz' Verlag, G. m. b. H., Stuttgart. Preis: M. 4.

Die in deutscher Sprache erschienene Selbstbiographie Helen Kellers hat schon die 61. Auflage erlebt. Die vorliegende ist eine billigere Volksausgabe, die außer der einzigartigen Geschichte dieser einzigartigen Person auch mehrere Bilder und ein Facsimile einer Widmung, von ihr in deutscher Sprache verfaßt, darbietet. Die hochberehrte Verfasserin hat für alle Zeiten die Honorareinkünfte aus den deutschen Ausgaben ihrer Bücher den deutschen Blinden, Tauben, Stummen, insbesondere den durch den Weltkrieg Geschädigten gestiftet. Das ist lobenswert. Aber wenn man doch aus den wunderbaren Erlebnissen dieser Person auch das herauslesen könnte, daß ihr die Bibel mehr ist als bloß ein Stück Literatur!

The Attitude of Jesus toward Woman. By M. Madeleine Southard, M. A. George H. Doran, New York, N. Y. Price, \$1.50. Order from Concordia Publishing House, St. Louis, Mo.

The table of contents enumerates the following headings of the chapters: The Historical Attitude and the Attitude of Jesus toward Woman; His Recognition of Woman's Intellectual and Spiritual Capacity; His Defense of Women; His Reproofs of Women; His Treatment of Outcast Women; His Courtesy toward, and Consideration for, Women; His Acceptance of Woman's Ministry; His First Resurrection Appearances to Women; His Social Teaching that Affected Woman; His Religious Teaching that Affected Woman. Because this book contains much profitable material, gathered with care and laudable insight, we recommend it to our readers. The pastor who recognizes in Christ the Savior also of woman will find more in His conversations and dealings with her than the authoress does, nor will he place her in spheres for which she has not been intended according to the wisdom of God.

MISSION SECTION.

Türen tun sich unserer Mission in Indien immer weiter auf.

Travancore und Cochin sind vielleicht die ältesten Missionsgebiete in Südindien. Schon der Apostel Thomas soll dorthin gekommen sein. Wie wahr das ist, muß dahingestellt bleiben, weil bis jetzt der geschichtliche Beweis fehlt. Jedenfalls ist dort eine alte christliche Gemeinschaft zu finden, deren Anfänge weit zurückgehen und die den Apostel Thomas für ihren Gründer ausgibt. Nach Travancore und Cochin wollen wir heute unsern Blick richten.

Von Bombay kann man, wenn man will, per Eisenbahn in etwa vier Tagen bis nach Travancore gelangen. Manche Reisende ziehen vor, über Colombo nach Travancore zu fahren, was auch viel für sich hat.

In Travancore und in Cochin tun sich uns eben jetzt die Türen viel weiter auf als je zuvor.

Travancore liegt an der Südwestspitze Indiens. Der Staat ist, nach unsern amerikanischen Verhältnissen bemessen, nicht sehr groß. Er hat einen Flächeninhalt von 7,625 Quadratmeilen, ist also nicht so groß wie unser Staat New Jersey; aber er hat eine Bevölkerung von 4,000,000 Seelen, eine ganze Million mehr als New Jersey. In Travancore regiert ein eingebornes Herrscherhaus, das jedoch unter britischer Oberhoheit steht.

In ganz Indien soll es kein schöneres Land als Travancore geben. Allüberall sieht man herrliche Palmbäume verschiedener Gattung und aufs beste bearbeitete und gepflegte Reisfelder. Die vornehmsten Landstraßen sind zumeist in erträglicher Verfassung und für die immer häufiger werdenden Kraftwagen (Autos) glatt befahrbar. Natürlich sieht man die landesüblichen Ochsenkarren noch immer auf allen Seiten.

Die bekanntesten Städte Travancores, in denen wir Missionsstationen haben, sind Trivandrum und Nagercoil. Doch sind wir längst nicht mehr auf diese Städte beschränkt. Trivandrum ist die Hauptstadt des Landes und hat eine Bevölkerung von etwa 75,000 Einwohnern.

Cochin grenzt an Travancore nach Norden. Der Staat ist nur etwa halb so groß wie unser Staat Delaware. Er hat einen Gesamtflächeninhalt von 1,479 Quadratmeilen. Doch ist seine Bevölkerung etwa viermal so stark als die des Staates Delaware, nämlich etwa 979,000. In ganz Indien sollen die Leute nicht so dicht beisammen wohnen wie in Cochin.

Auch Cochin hat ein eingebornes Fürstenhaus und ist ein britischer Vasallenstaat. Im großen und ganzen gilt von der Schönheit des Landes, was von Travancore gesagt worden ist.

Daß es dort noch Schlangen und wilde Tiere mancher Art gibt, braucht kaum erwähnt zu werden; doch gilt das ja auch noch von unsern Staaten Missouri und Illinois und, wenn man genau zusieht, auch von

andern Staaten. Ich bin vor nicht gar langer Zeit in einem Staate gewesen, wo wir viele Gemeinde haben. Als ich am Sonntagmorgen zur Kirche wollte — ich hatte dort zu predigen —, sagte die vorsorgliche Pastorsfrau zu mir: „Seien Sie vorsichtig! Es möchte, wie neulich, eine Schlange in der Kanzel liegen.“ Der Pastor der Gemeinde hatte wirklich kurz vorher dort eine Schlange gefunden.

Die Hauptbewohner der Staaten Travancore und Cochin stammen wohl von den ältesten Einwohnern Südiindiens, den Draviden. Ihre Hautfarbe ist dunkel, oft fast schwarz, und ihre Körperbildung erinnert häufig an diejenige unserer Neger. Damit soll jedoch nicht gesagt sein, daß es dort nicht andere Volksstämme gibt, die anders gebaut und von anderer Hautfarbe sind. In Indien ist es im Laufe der Jahrtausende zu einer starken Vermischung des Blutes gekommen.

Obgleich schon seit Jahrhunderten in Südiindien und gerade auch in den beiden Staaten Travancore und Cochin christliche Missionen bestanden haben, so sind doch die Heiden noch in der großen Mehrzahl. Jedoch ist in ganz Indien kein Staat, in dem der Prozentsatz der Christen so groß wäre wie hier.

Die ganze Bevölkerung Indiens ist, wenn wir von den Moslims und einigen kleineren Gemeinschaften absehen, in Kasten gespalten. Mit eisernen Banden hält die Kaste ihre Glieder gefangen. Und weil sie auf heidnisch-religiösem Untergrunde beruht, bereitet sie der Mission fast unüberwindliche Schwierigkeiten. Doch was ist eine Kaste? Es genüge hier, zu sagen, daß eine Kaste eine völkische Einrichtung ist, die theils bürgerlichen, theils religiösen Charakter trägt. Man sagt, diese Einrichtung sei im letzten Grunde auf die Brahmanen zurückzuführen und bezwecke einerseits die Reinerhaltung des Blutes, andererseits die Aufrechterhaltung der angemessenen Priesterherrschaft. In Indien sind über 200 Millionen Hindus in Kastenfesseln geschlagen. Die Brahmanen bilden die oberste Kaste. Sie sind die Priester des Volks. Ohne sie kann durchaus keine religiöse Handlung geschehen. Dann kommen drei niedrigere Kasten. Aber diese sind auch noch hoch und geehrt. Tief unter diesen vier Kasten findet man in Indien noch eine fünfte Volksschicht. Man nennt diese die „Kastenlosen“ oder die „Unreinen“; vielleicht dürfte ich sagen, die Parias, doch sind diese nur ein Teil dieser Volksschicht. Diese „Unreinen“ sind die Auswürflinge des Volks. In ganz Amerika steht kein Mensch in den Augen des Volks so tief wie diese Kastenlosen. Man behauptet, daß es in Indien gegen 60 Millionen solcher Parias geben soll.

Die vier oberen „reinen“ Kasten und die fünfte „unreine“ Kaste sind nun wieder in viele kleinere Abteilungen zerfallen, die vielfach ebenso wie die Kasten selbst gegeneinander abgeschlossen sind. Es soll solcher Abteilungen wenigstens 3,000 geben; doch scheint die Zahl noch größer zu sein. Sie ist fortwährend in Fortbildung begriffen. Nicht nur dürfen die Glieder einer höheren Kaste mit Gliedern einer niedri-

geren Kaste keine Tisch- und keine Ehegemeinschaft pflegen, sondern das gilt häufig auch von Gliedern derselben Kaste. Ehegemeinschaft und Ehegemeinschaft mit Gliedern einer niedrigeren Kaste, wenn sie nicht gesühnt wird, zieht unabweislich Ausstoßung aus der Kaste nach sich. Geschieht diese Ausstoßung bei Gliedern der höheren Kasten, dann sinkt der Ausgestoßene nicht etwa in die eine Stufe niedriger stehende Kaste hinab, sondern in die Kaste der Unreinen. Eine größere Schande und Strafe kann einem Kastenmenschen in Indien nicht widerfahren. Ein Kastenloser, das heißt, ein „Unreiner“, muß jedem Kastenmenschen ausweichen. Seine bloße Nähe befleckt schon. In den Dörfern der Kastenleute darf der Kastenlose nicht erscheinen. Gewisse öffentliche Straßen sind ihm verboten. In die Tempel der hohen Kasten darf er nicht kommen. Selbst die Brunnen sind gegen ihn verschlossen. Wo es irgend möglich ist, verhindern es die Kasten, daß die Kinder der Kastenlosen mit Kastenkindern auf derselben Schulbank sitzen, ja gar in dieselbe Schule gehen. Der Regel nach darf ein Kastenloser kein Grundeigentum besitzen; doch ist diese Regel, sonderlich in neuerer Zeit, vielfach durchbrochen worden. Ich sah einmal, wie ein Glied einer höheren Kaste seinen Wasserkrug, den er bei sich trug, im Eisenbahnzug unter den Sitz stellte. Bald darauf kam ein kastenloser Mann in den Wagen, und als er sich setzen wollte, streifte er mit seinem Kleide ganz leicht den Krug des „Reinen“. Mit einem erkennbaren Zeichen der größten Verachtung und des Unwillens stand der Kastenmann auf, nahm seinen Krug von seinem Orte weg und warf ihn mitsamt dem Wasser aus dem Fenster. Für den Kastenmann war das Wasser im Krug durch jene bloße Berührung des Krugs schon unrein geworden. Sollte je ein Kastenloser es wagen, in das Haus eines Kastenmannes zu kommen, so müßte das Haus mit allerlei genau vorgeschriebenen Maßnahmen, zu denen nicht wenig heiliger Kuhmist gehört, wieder gereinigt werden, ehe der Kastenmann wieder darin wohnen darf. Die Kuh wird nämlich in Indien für heilig gehalten. Gerade in jüngster Zeit haben in Travancore die Kastenlosen mit den Kasten, sonderlich mit den Brahmanen, wegen des Gebrauchs der Landstraßen einen harten Kampf gefochten; aber sie sind siegreich aus diesem Kampf hervorgegangen. Die Sache ist interessant.

Im nördlichen Travancore gibt es ein Städtchen namens Baikam. Dort befindet sich ein großer, weitberühmter heidnischer Tempel gerade da, wo vier Landstraßen sich treffen und kreuzen. Obgleich diese Landstraßen durch öffentliche Steuern erhalten wurden, durfte kein „Unreiner“ sie benutzen. Durch sein Vorbeigehen hätte der „Unreine“ den Tempel verunreinigt. Führte ihn sein Weg in die Nähe des Tempels, so mußte er einen weiten Umweg machen, um an sein Ziel zu gelangen. Am Tempel durfte er nun einmal nicht vorbei. Das wollten sich die niederen Kastenlosen aber nicht mehr bieten lassen. Was taten sie darum? Mit Gewalt ließ sich nichts ausrichten. Unter Beratung eines vornehmen indischen Führers (Gandhi) wollten sie zuerst still ihre

Straße am Tempel vorbeigehen. Das wurde ihnen verwehrt. Sofort wurden von der Regierung, die unter der Gewalt der Brahmanen steht, auf allen vier Straßen eine Sperre errichtet, die durch die Polizei bewacht wurde. Kein „Unreiner“ durfte vorbei. So setzten sich diese vor die Sperre auf den Boden und blieben dort, bis sie eingestekt wurden. Am nächsten Tage waren neue „Unreine“ dort. So setzte sich das Spiel längere Zeit fort. Alle Strafen, ja alle Gewaltmaßnahmen, die zum Teil sehr grausam waren, vertrieben die „Unreinen“ nicht. Zur Ehre einiger Brahmanen sei es gesagt, daß sie für die „Unreinen“ kräftig eintraten, sich sogar zu ihnen setzten, ihre Strafen teilten, ja sich selbst für die „Unreinen“ aus ihrer Kaste ausschließen ließen — alles, um ihnen zu helfen, den Sieg zu erringen. Endlich mußte die Obrigkeit und die Priesterchaft nachgeben. Die Straßen stehen jetzt den „Unreinen“ offen. — Ich erzähle diese Geschichte nur, um zu zeigen, wie verachtet die Kastenlosen sind und wie sie kämpfen müssen, um sich Rechte zu erringen, die man sonst unumwunden dem Vieh zugesteht. Ja, sie werden für viel geringer angesehen als das Vieh. Ich will aber nicht ungesagt lassen, daß sich in Indien auch unter den Heiden bereits große Kreise gebildet haben, die die bürgerliche Erziehung der „Unreinen“ abstellen wollen.

Es ist vielleicht bekannt, daß alle ausländischen Missionare in Indien von den Kastenleuten zu den Kastenlosen gerechnet werden. Kein Kastenmann würde sich bei unsern Missionaren zu Tisch setzen oder diese zu einer gemeinsamen Mahlzeit in seinem Hause einladen.

Die Hauptmissionsarbeit fast aller Gemeinschaften ist in Indien bisher unter den Kastenlosen gewesen.

Schon seit Jahren gärt es in Indien, aber auch gerade in Travancore und in Cochin, unter den „Unreinen“ wegen ihrer verachteten Stellung. Weil ihre bürgerliche Lage durch das Heidentum, durch den Brahmanismus, teilweise mitbedingt ist, richtet sich der Kampf vielfach auch gegen die Priesterherrschaft. Ja, warum treten die niedrigen Kastenlosen nicht einfach aus ihrer „Kaste“ aus? Weil das nach Landesitte und nach dem ihm unterliegenden Heidentum, dem Hinduismus, einfach nicht geht. Der Fluch der niedrigen Geburt hängt ihnen bis an den Tod an. Erst in einer andern, auf den leiblichen Tod folgenden „neuen“ Geburt dürfen sie hoffen, in eine etwas höhere bürgerliche Stellung zu kommen. Es würde mich zu weit führen, heute hierauf einzugehen.

Ich komme nun zur Hauptsache. In Travancore und in Cochin, ich könnte sagen, an der ganzen Malabarküste Südindiens, gibt es eine sehr zahlreiche Volksschicht, einen Teil der unreinen, niedrigen Kaste, die den Namen der Gazhavas oder Teravars trägt. Die ganze Kaste soll gegen 1,500,000 Glieder stark sein. Obgleich sie zu den Ausgestoßenen gehört, hat sie in langem Kampf sich nach mancher Seite hin doch schon emporgehoben. Von Haus aus sind die Teravars Palmbauer. Im

Laufe der Jahre sind sie auch in andere Berufszweige hineingekommen. Viele verarbeiten die Früchte und andere Erzeugnisse des Palmbaums. Manche sind Schiffer, andere sind Weber, noch andere haben studiert und gehören dem Gelehrtenstande an. Ärzte und Advokaten wie auch Zeitungsherausgeber findet man unter ihnen. Unter sich haben sie ein eigenes Schulwesen eingerichtet. Der Volksstamm ist offenbar reichbegabt und sehr strebsam.

Die Teravars selbst zerfallen wieder in verschiedene Abteilungen oder Unterkasten, von denen einige mit den andern weder Tisch noch Ehegemeinschaft pflegen. Auch sind die Volks sitten unter ihnen sehr verschieden, je nach der Abteilung, der sie angehören. Töchter müssen der Regel nach, ehe sie Jungfrauen werden, bereits heidnisch verheiratet sein, wenn sie auch erst später heimgeholt werden. Witwen dürfen sich wieder verheiraten. Tote werden entweder verbrannt oder begraben. Ehescheidung ist häufig und leicht erhältlich. Die einzelnen Abteilungen werden vielfach durch Obmänner regiert. Diese haben Streitigkeiten zu schlichten. Ohne sie zu Räte zu ziehen, ist keine Eheschließung gültig. Durch sie erfolgt auch Ausschluß aus der Kaste.

Gerade in der neuesten Zeit hat unter den Teravars eine starke Bewegung eingesetzt, sich vom angestammten Hinduismus mit seiner bürgerlichen Unterjochung und der eng damit verbundenen Verachtung und gesellschaftlichen Ächtung freizumachen. Manche der Führer haben die Nichtigkeit des groben Götzendienstes erkannt und spotten öffentlich darüber. Andere neigen sich zum Buddhismus. Wieder andere haben angefangen, die Heilige Schrift zu lesen, und forschen fleißig darin. Manche sind bereits in diese oder jene christliche Sekte eingetreten. Auch dem Papsttum sollen sich einige zugewandt haben. Wieder andere sind bereit, mit aller Religion zu brechen. Kurz, der Stamm ist in bürgerliche und religiöse Gärung geraten. Er sucht soziale und religiöse Hilfe. Viele sind gewillt, irgendwelche Hilfe anzunehmen, mag sie kommen, woher sie will, solange sie ihnen bürgerliche Hebung verspricht.

Gerade hier ergibt sich nun für unsere Missionsarbeit in Indien die langersehnte Gelegenheit, mit Gottes Wort diesem Volksstamm näher zu treten. Schon seit einigen Jahren sind Kinder dieser Kaste in unsern Missionschulen im nördlichen Travancore gewesen. Auch sind durch Gottes Gnade hier und da ältere Glieder dieses Stammes für Christum gewonnen worden. Die Zahl derjenigen, die so zu uns gekommen sind, war zwar nicht sehr groß, doch hofften unsere lieben Missionare, daß sie die Erstlinge einer größeren Ernte sein würden. Auch hielten sich diese lutherischen Teravar-Christen so gut, daß sie die Aufmerksamkeit ihrer Volksgenossen, sonderlich einiger ihrer Führer, auf unsere Arbeit lenkten. So traten denn die Führer der Teravars mit unsern Missionaren in Verbindung und öffneten ihnen die Türen zu wichtigen Volksversammlungen und zu intimern Aussprachen. Mit großer Freude ergriffen die Missionare diese Gelegenheit, das Wort Gottes mit Wort und Schrift

unter den Terabars bekannt zu machen. Es wurden Reisen unternommen, die häufig mit nicht geringen Beschwerden verbunden waren, und Zusammenkünfte wurden besucht, die gelegentlich bis spät in die Nacht hinein dauerten. Unter Gottes Segen ist es die Frucht dieser regen Arbeit, daß sich nun größere Gruppen der Terabars um kirchliche Verdienste an uns wenden. Die Beweggründe werden nicht überall rein sein. Wie sollten sie es auch sein können? Wissen doch die allermeisten von Gottes Wort durchaus nichts. Sie legen jedoch den Missionaren keine Hindernisse in den Weg, ihnen das Wort Gottes zu sagen; ja sie bitten darum. Darum gehen unsere lieben Brüder mit Freuden auf ihre Bitten ein; ist doch ihre kirchliche Tätigkeit in keiner Weise behindert oder gar gehemmt.

Bereits zu Beginn des Jahres 1926 war Missionar P. M. Kauffeld von seiner Konferenz mit der besonderen Pflege der Mission unter den Terabars betraut worden. Weil man hoffte, daß die Arbeit unter den Terabars bald größeren Umfang annehmen würde, hatte auch eine Versetzung Missionar H. E. Lebhins von Nagercoil stattgefunden. Soviel es ihre übrige Arbeit zuließ, haben diese beiden Brüder sich dieser Mission gewidmet. Leider sind nun gerade aus diesem Gebiet während des Jahres 1926 und 1927 drei Missionare mit ihren Familien wegen Krankheit in die Heimat zurückgekehrt, nämlich die Missionare F. R. Zuder, R. M. Jank und H. E. Lebhin, wodurch die aktiven Missionare der Konferenz mit neuer, schwerer Arbeit belastet wurden. Es war darum auch nicht möglich, daß so viele Kräfte in die Terabar-Mission gestellt wurden, wie es sonst wohl der Fall gewesen wäre. Missionar Zuder ist mittlerweile nach Indien zurückgekehrt, und gibt Gott Gnade, so wird Missionar Jank ihm im Frühjahr nachfolgen. Dadurch werden der Tribandrum-Konferenz zwei erfahrene Arbeiter wieder zugeführt werden.

In allerjüngster Zeit ist nun Missionar Kauffeld von Tribandrum nach Cochín versetzt worden, damit er sich der Arbeit unter den Terabars ausschließlich widme. Ihm ist Missionar G. S. Stelter an die Seite gegeben worden.

Durch die Güte der St. Petrigemeinde in Brooklyn, N. Y., P. Artur Brunn, die für die Arbeit unter den Terabars eine besondere Schenkung von \$2,000 gemacht hatte, konnte zu Shertallh, im nördlichen Travancore, ein recht passendes Eigentum erworben werden, das nun zunächst einmal als Hauptstation für die Terabararbeit benutzt werden soll. Doch erstreckt sich die Arbeit der Brüder bereits viel weiter. In einer ganzen Anzahl der umliegenden Ortschaften und Städte sind bereits enge Beziehungen angeknüpft worden. Wenn die Arbeit so weiterwächst, werden diese beiden Brüder sie nicht allein bewältigen können. Viel Sorge und Not wird ihnen der Mangel passender eingebornen Missionsgehilfen bereiten. Wenn alle Seile reißen, müssen wohl oder übel einige der älteren Missionare zeitweilig in die Terabararbeit eintreten, und die jüngeren

Brüder, die noch vollauf mit ihren Sprachstudien beschäftigt sind, werden wohl, so gut es geht, Stücke der Arbeit der älteren Brüder übernehmen müssen. Daß das nur ein betäubender Nothbehelf sein kann, liegt auf der Hand. Diese Thür zu den Terabars ist nicht die einzige, die sich unsern Missionaren im Laufe der letzten Jahre aufgetan hat. In ganz Südbindien stehen uns die Thüren weit offen. Immer wieder müssen die Missionare ganze Dörfer abweisen, die um Schulen und um Bedienung bitten, weil sie jetzt schon zu viel Arbeit haben, um ihr ordentlich vorstehen zu können. Mit welch schweren Herzen unsere Brüder sich die offenen Thüren ansehen, durch die sie wegen Mangels an Arbeitern und an den nötigen Geldern nicht eingehen können, ist nicht auszusagen. Wir müssen mehr Missionare aussenden. Wir brauchen Missionare für unsere Hohenschulen. Wir brauchen Missionare für die eigentliche Arbeit unter den Heiden. Wollen wir für die bereits gesammelten Gemeinden eingeborne Missionsarbeiter haben, dann müssen wir sie uns selber vorbilden. Ohne ein eingebornes, bodenständiges Ministerium werden wir trotz allem nicht die Fortschritte machen, die wir sonst machen könnten. Wollen wir in unsern Schulen eingeborne Lehrer haben, dann müssen wir sie uns selber vorbilden. Ohne ordentlich geschulte christliche Lehrer werden wir nie eine in Gottes Wort wirklich gegründete Jugend haben. Darum müssen wir unsere Lehranstalten in Indien ordentlich ausbauen.

Wir müssen also viel mehr Missionare aussenden. Und die wir aussenden, müssen wir für ihre spezifische Arbeit vorbilden und ausrüsten. Aber dazu gehört Geld, viel mehr Geld, als wir bisher für unsere Heidenmission gehabt haben.

Der Herr hat uns offene Thüren gegeben. Jahrelang haben wir darum gebeten und gefleht; jetzt hat der Herr sie uns geschenkt. Wollen wir uns darauf rüsten, durch die weitgeöffneten Thüren einzugehen, oder wollen wir den Segen Gottes undankbar und untreu verschleudern?

Der Herr hat seine Auserwählten auch in Indien. Liebe Christen, helft sie sammeln!

Friedr. Brand.

China.

(Concluded.)

Since the teachers now had nothing to do and since the political situation was getting worse, so that it seemed all foreigners would eventually have to leave, we decided to pay our entire Chinese staff three months in advance and to dismiss the teachers for the present school term. We certainly did not want it to happen that we should suddenly have to depart without leaving a cent in the hands of our Christians. But there was no money to be had that day. The banks were closed. But the next day Miss Gruen got some money through the kindness of a merchant. During the following days I was paying our entire staff at Hankow for the month of March and three months

in advance. We also had a meeting with the representatives of the congregations, and they favored this step. Furthermore, the Educational Bureau of this "government" had threatened to occupy our Hsi Tzu Kai chapel and use it for a school. We had already lost the Yin Wu Chow chapel near Hanyang, due to its occupation by the labor union. But the Christians there have still held their meetings in a house that we rented for Evangelist Ma. While he was in Kiukiang, the faithful teacher Yü held reading services. So we decided to quit renting the expensive Hsi Tzu Kai and Lao Kuan Miao chapels (about \$50 a month each), which were standing empty most of the time and were used only for the meetings of the small congregations and were thus a tempting possible headquarters for the "Youth's Association," the Educational Bureau, and such organizations as had threatened to occupy them. The former is a very radical secret Bolshevik organization. Hsi Tzu Kai and Lao Kuan Miao congregations are now worshiping in smaller quarters, which cost us only \$18 and \$20 a month rent. San Hsin Kai also is now using only one half of the building and subletting the rest. I tried to leave these matters with the congregations as much as possible by dealing with their representatives and the evangelists. The latter showed a fine spirit, and I have not the least doubt that they will do their best to carry on.

The close of the week showed that our precautions had been taken just in time. By that time most of our workers had been paid. Arrangements had been made to take care of the preaching at Hua Ching Kai and San Yuan Li. Wei preached at San Yuan Li on Sunday, April 2. I preached at Hua Ching Kai, and in the event that I would have to leave, I had arranged that Tso and Shen, from the native city, should take turns there. Lo was still upstairs with his party, but I arranged with the Christians there at their suggestion that we pay the rent until the close of the school term, in June, that the back door be boarded up, and the chapel down-stairs be used only for the congregation.

Well, when I came back from Hua Ching Kai that noon, Mr. Chang had some more news for us. The teachers were now up in arms against us. Although they had accepted the three months' pay which had been given them and seemed satisfied at the time, they had now banded together and were going to demand six months' pay from us. Mr. Chang showed us a mimeographed tract they had sent around, which was absolutely mean, calling upon all our workers to join them and accusing the evangelists of putting us up to it that we paid them off. Actually, the teachers were in a better position than the evangelists. They were free to look for other work and had their three months, while the evangelists, who also just received their three months' salaries in advance, were required to continue their

work, and if we should have to leave, there was at least some doubt as to whether, in the event of war, we should be able to get money to pay them. But no, the teachers showed their colors and joined with the Middle-school students in calling us imperialists and what not. We might have known it. Early in the year the teachers had formed an association with the ostensible purpose of squeezing the Mission for as high a salary as they could get. The Chinese are natural money-grabbers, but I blame Bolshevism for the present difficulties. The Chinese have learned now to organize to gain their ends by foul means. Oh, when shall I get to the end of this sordid story!

That Sunday afternoon the brethren Schmidt, Theiss, Thode, and Meyer, and I were sitting in my dining-room, and we were at our wit's end. Now this new eventuality of the ungrateful teachers! Pi and Li still in jail and no prospect of settling with the pupils! They actually demanded \$100 apiece—more than that at first. About 5 o'clock the door-bell rang, and an American told us that "things were popping down in the Japanese Concession." When we got out on the street, we could hear the mob. When we got as far as the Bund, we heard two machine guns go off. This was enough for us, and we walked down the Bund to a British boat and went on board. I had been over to Rev. Arndt's to warn Miss Gruen, Miss Agnes, and Rev. Arndt; but they were not at home. Miss Gruen joined us later on the boat, and the Consul ordered all Americans to stay on board. But the riot was quelled that evening, and Rev. Arndt and Agnes did not come on board.

The next three days the situation was very tense, the Chinese meeting in crowds in the streets of the concessions. There was the usual speech-making, and posters were plastered all over demanding the return of the Japanese Concession. Rumors were afloat that the French Concession would be next. The French Consul ordered the evacuation of all French women and children.

But under the circumstances, with our teachers on the war-path, after the Mission's money, and considering the threats that had been made against us, as well as the absolute impotency of the Foreign Office, as we had experienced during that week when we went there every day in our attempt to get Pi and Li out of jail, Brother Schmidt and I remained on board the *Kungwo* Monday. My servant told me later that a dozen of the teachers called at my house that day, and when he would not let them in, they forced an entrance through the back. But after finding me gone, they held a meeting in my dining-room and went away. What was to be done? Revs. Theiss and Thode had made several trips to the house and had also consulted with Rev. Arndt, who, by the way, was not mixed up in any of this trouble, due to the fact that he had been confined to his study all the time after

the close of the teachers' training-class. I went back to the house on Tuesday, but only for a visit. By this time Evangelist Ma had returned, and Rev. Schmidt negotiated through him with the students. It seems the fact that we had moved on board ship had the immediate effect of making the students come down with their demands to something that was more reasonable, and only for the sake of the two men in prison; and because we hoped this would put an end to further trouble in our circles, we decided to give them their traveling expenses home and thirty dollars extra. But as long as we remained in Hankow with the Mission's money there was sure to be still greater trouble with the teachers. Evangelist Ma and also the teacher from Shihnan, Chang, who had remained faithful, advised us to go to Shanghai for a time; this would be the only way our people in Hankow could hope to settle these matters. I was very thankful that we had taken the precautions of the previous week. It really appeared that we could do no more good by staying; rather, that we could do more good to our few faithful brethren there by leaving. All Monday, Tuesday, and Wednesday we had visitors on the boat, some who had not received their pay, but many also who consulted with us about the future of the work at the chapels. The evangelists showed a fine spirit and promised to carry on in their new smaller quarters to the best of their ability and as God would give them grace. We arranged for a lay representative to visit us at Shanghai soon. Three of the evil-minded teachers, I understand, also called, but were not permitted by the British guard to go on board. How this happened I do not know. God grant that our evangelists, who have had thorough indoctrination and who have been tested by time, will remain faithful! I really would entertain no fears as to our Chinese constituency's holding together, and in fact, by thus being thrown into the swim this all may have an entirely healthful result for our congregations. They are no longer infants. One layman even came forward with the offer at one time to pay half the money needed for the maintenance of a school if we could reopen it. This was at the time when we were still considering the possibility of reopening.

Extract from a Letter of Missionary C. F. Schmidt.

My reason for leaving Hankow is given in the following account of some of the things that took place during the past weeks.

At a meeting held February 3 with representatives from among the teachers, evangelists, and laymen we discussed for the *n*th time the question of registering our schools. The two most trusted men we had in Hankow were elected a committee to approach the Educational Bureau of the Government at Hankow. They called on the proper authorities the next day and came back convinced that it would be impossible to maintain the character of our schools if we

registered. One of the questions with which we were then confronted was this: What shall we do with our Middle-school boys, many of whom we have practically supported *in toto* for the last few years? Some of them were raised in our orphanage at Shihnan. After much talk back and forth and consultation with the Middle-school teachers it was finally decided to conduct a number of classes in which the following branches would be taught: Religion, Chinese, Arithmetic (up to Algebra), English, Writing, Church History, and German. We told the students that it would be impossible for us to continue the Middle School, and we outlined our plans to them. The students asked that they be given time to talk the plan over in their Students' Council. According to the Bolshevik way of running things, the teachers are mere figureheads. In a discussion which I had with a member of the Educational Bureau at Hankow he practically admitted to me that it was impossible for them to control the students, who are all more or less favorable to the communistic scheme. The request of the students was granted, and the same day their president came to me personally with a more or less favorable answer. Already at this time I had a feeling that I was dealing not only with the students. The chairman of the Students' Council presented me at the same time with a list of some nine demands. All of these demands were granted, including the one which requested that the number of religious periods a week be limited to nine, with the exception of one: The students asked for coeducation. Their idea was that the girls from Miss Gruen's school should attend the Boys' School. We answered them that we did not have the facilities at the school to take care of the girls, but that Miss Gruen would try to make arrangements to carry on classes for the girls at the Girls' School similar to the arrangements that had been made for the boys.

A few days later we began classes for the boys. Brother Ziegler, who was in Hankow at the time, also took over some of the classes. On the second or third day, who should put in their appearance but three of Miss Gruen's girls! They insisted on going to classes with the boys. Some of the male teachers voiced their disapproval of such action on the part of Christian students, and the girls were told that they could not attend classes with the boys, but should have patience and talk to Miss Gruen. Already at this time the Students' Council had decided to call a strike if their demand for coeducation was not granted. But the strike did not come to pass due to the diplomacy of one of the teachers. But the devil was at work. One of the former Middle-school teachers who was not taken back by me this term kept pouring oil on the flames. He was out to get Mr. Wang, the assistant principal. On a Sunday afternoon, when I was not at the school, several of the girls again put in their appearance on the campus, and their conduct was not beyond censure. Mr. Wang

called the students together and told them what he thought about such conduct, adding that he would no longer continue his work at the school. The situation became more complicated every hour.

Politically, too, the situation was becoming more tense. On the urgent advice of the American Consul, Mrs. Schmidt, Mrs. Zschiegner, and Brother Theiss and wife left for Shanghai. They were followed a day later by the Zieglers, Kleins, and Riedels — men, women, and children. It was a Saturday when the Riedels left. That night I had Evangelist Pi call at the house to talk matters over, since he was one of the few men at Hankow whom I still trusted. Some of the Middle-school teachers also put in their appearance. By this time we knew positively who the ringleaders among the students were. I was convinced that I could not labor here any longer; but I was afraid to close, as I felt that we might have trouble with the Educational Bureau. While we were discussing matters, two of the students came to the house, neither of whom was a ringleader. Shortly after that there came one of the ringleaders. In the course of the discussion which was carried on, Mr. Wang lost his temper and boxed one of the ringleaders' ears. The student struck back, and a fight was on. I did my best to get them apart, and in the mean while Revs. Zschiegner and Theiss came upon the scene. Mr. Wang and the students were parted, but the student was not yet satisfied. He grabbed an iron weight off the floor which Brother Zschiegner used to keep the door from blowing shut, and when he was about to throw it at Mr. Wang, one of the other students jumped on him. I finally succeeded in getting the ringleader out of the room and took him down-stairs. Revs. Zschiegner and Theiss spoke to Mr. Wang and to the student who had stood by him up-stairs, while I spoke to the ringleader down-stairs in Brother Zschiegner's front room. We finally got both parties together down-stairs and thought we had the matter settled in the Christian way, believing that each would ask the other for forgiveness. Brother Zschiegner spoke to them, and we considered the trouble adjusted. But this student, who was one of the ringleaders, had apparently sold his soul to the devil. We had the impression that it might not go well with him were he to return to the school that night (his face was badly scratched), since he had confessed to me just who the people were that were using the students in order to make trouble for the Mission. We permitted him to sleep at the Terrace that night and decided that we would grant his request for traveling money, so that he could return to his native place in the morning. He himself asked the two other pupils who were present that night to bring his belongings to the Terrace.

About nine o'clock the next morning, while Brother Zschiegner was at the Wha Ching Kai chapel, where he had been having no end of trouble with the Red evangelist who had just been dismissed, this

pupil left the house and went to the school, where he himself removed his baggage. About an hour later he returned to the Terrace with his belongings in a rickshaw, asked for the promised traveling-money, and after he had again told me how sorry he was that he had behaved as he did, he left. Soon after that Rev. Theiss and I started out for the church, where I conducted the usual service that morning. We thought it strange that Brother Zschiegner did not put in his appearance, but excused his absence on the ground that perhaps he was having still more trouble at the chapel.

When we returned to the Terrace after the service, there arrived one *Hiobspost* after the other. Mr. Chang, of Shihnan, was at the Terrace with the information that during the service at San Yuan Li several policemen had entered the chapel and had arrested Evangelist Pi and one of the Middle-school teachers named Li. He also told us that the police were looking for Mr. Wang and the student who had stood by him that night before. Upon further inquiry we were told that Evangelist Pi, Mr. Wang, Mr. Li, and one of the students were accused of being antirevolutionists. We realized the gravity of the charge, since all three of the men are Northerners and Mr. Pi had spoken in no uncertain terms against the Communists. What is more, things have come to such a pass in Hankow that anybody who speaks against the Bolsheviks is considered an anti-revolutionist.

During the following days we lived through a real reign of terror. Day after day we went to the Commissioner of Foreign Affairs, but got no satisfaction, since the hands of all Chinese officials under the Government are tied by the Kuomintang and the Soviet agents. We were not permitted to visit Mr. Pi in prison. He and the teacher had been taken from the San Yuan Li police station to the head station in the Chinese city. Every day we were blackmailed. I went to the American Consul and he advised me that the best thing for us to do was to pack our grips and get aboard some steamer bound for Shanghai. The students, supported by the Hankow Students' Union demanded that we give each student sufficient money to enable them to continue at some other school until the lower Middle-school course had been completed. Our Church was blackened in the papers as being imperialistic and what not. I was accused of having done away with the ringleader, who had been hit by Teacher Wang *while at our house in the French Concession*. The threat was made that, unless I produced the student, I would be held until I had paid an indemnity to his parents. Our own students sent circulars to all our teachers, evangelists, and other workers, warning them that, if they dared to help the imperialistic foreigners in this matter, they would suffer the same fate that Evangelist Pi was suffering. During all this time the ringleader, who had asked for money to enable him to return

home, was hiding in Hankow, and some of the money given him was used to get out propaganda literature against us. We did not find this out until the day when we left Hankow. From the man of the underworld's point of view it certainly was a pretty frame-up! Mr. Chow Kung San, the ex-evangelist, who had vowed to "get even" with the Mission, because it refused to reinstate him as a worker, was having his inning. This whole thing was aimed also at Brother Riedel. Fortunately, however, Brother Riedel had left Hankow just the day before they started to carry out their plans. We were despairing of ever getting out of the mess, when Evangelist Ma returned to Hankow from Kiukiang, where he had been for about two weeks with Brother Riedel's permission. He at once took a hand in the matter, which was settled in the typically Chinese fashion.

The day before the settlement was reached there was a riot in the Japanese Concession when the Japanese were forced to land marines and open up with a machine gun. During the next few days the Japanese bore the brunt of antforeignism at Hankow. The day the trouble took place in the Japanese Concession, the American Consul ordered all Americans to sleep aboard one of the steamers that were in port. We boarded the *Gungwe*. Another difficulty at Hankow at present is the fact that the labor union has forced all employees in the foreign banks to go out on a strike. This necessitated the closing down of the banks, and the result for some weeks was that we have been unable to get money. The Chinese refused to accept either checks or notes on the National City Bank of New York. Through Miss Gruen we managed to overcome also this difficulty.

We departed for Shanghai on April 6 together with several hundred other foreigners, including twelve Catholic nuns, several priests, and a few Jesuits. All my household goods and books are still out at what was once our Middle School. My hopes of ever seeing them again are small. We arrived at Shanghai Sunday morning, April 10. My wife and baby had sailed for Seattle with Rev. Scholz the day before. Five hours after they set sail for Japan, our steamer, the *Kungwo*, pulled into Woosung, having been escorted almost all the way by a British gunboat. It was seven o'clock when we got to Woosung, and so we could not get by the forts any more that night, but had to wait till the next morning to go up the river to Shanghai.
